NEW VIEWS

OF THE

ORIGIN

OF THE

TRIBES AND NATIONS

OF

AMERICA.

By BENJAMIN SMITH BARTON, M. D.

CORRESPONDENT-MEMBER OF THE SOCIETY OF THE ANTIQUARIES OF SCOTLAND; MEMBER OF THE AMERICAN PHILOSOPHICAL SOCIETY; FELLOW OF THE AMERICAN ACADEMY OF ARTS AND SCIENCES OF BOSTON; CORRESPONDING MEMBER OF THE MASSACHUSETTS HISTORICAL SOCIETY,

AND PROFESSOR OF MATERIA MEDICA, NATURAL HISTORY AND BOTANY,

IN THE

UNIVERSITY OF PENNSYLVANIA.

PHILADELPHIA:

PRINTED, FOR THE AUTHOR,

BY JOHN BIOREN.

1797.

THIS WORK IS ENTERED ACCORDING TO LAW.

BL

TO

THOMAS JEFFERSON, L. L. D.

VICE-PRESIDENT

OF THE

UNITED-STATES OF AMERICA;

PRESIDENT OF THE SENATE;

AND

PRESIDENT

OF THE

AMERICAN PHILOSOPHICAL SOCIETY.

SIR,

IF the following pages were more perfect, and of courſe more worthy of your notice, I ſhould have taken additional pleaſure in inſcribing them to you. Even, however, in their preſent imperfect ſtate, I flatter myſelf that you will receive them as a teſtimony of my high ſenſe of your talents and virtues, and of your eminent ſervices to your country. The only dedications I ever wrote were to two perſons whom I greatly eſteemed and

loved: the laſt to a common friend *, whoſe virtues and ſcience endeared him to his country, and whoſe removal from among us, we ſhall long have occaſion to deplore.

Theſe pages are, with peculiar propriety, inſcribed to you. I know not that any perſon has paid ſo much attention to the ſubject which they involve: I know no one who places an higher value upon the queſtion which I have ventured to diſcuſs. Although, in the progreſs of my inquiry, I have differed from you, in one or two eſſential points, I cannot ſuppoſe that on that account the inveſtigation of the queſtion will be the leſs agreeable to you. I am confident, from my perſonal acquaintance with you, that you are anxious for the diſcovery of truth, and ardent to embrace it, in whatever form it may preſent itſelf. It is the jewel which all good and wiſe men are in purſuit of. It is the *punctum ſaliens* of ſcience.

I regret, with you, Sir, the evaniſhment of ſo many of the tribes and nations of America. I regret, with you, the want of a zeal among our countrymen for collecting materials concerning the hiſtory of theſe people. I regret the want of the neceſſary endeavours to introduce among thoſe of them who have eſcaped the ravages of time, [inſtead of the vices and the miſeries of half-civi-

* David Rittenhouſe.

lized nations] the true principles of ſocial order; the arts which conduce to the dignity and the happineſs of mankind, and a rational and laſting ſyſtem of morals and religion. Let it not be ſaid, that they are incapable of improvement. Such an aſſertion can only ſuit thoſe ſpeculative philoſophers who retire to their cloſets inveloped in a thick atmoſphere of prejudices, which the ſtrongeſt lights of truth cannot pervade. Natural Hiſtory, which opens the door to ſo much precious knowledge concerning mankind, teaches us, that the phyſical differences between nations are but inconſiderable, and hiſtory informs us, that civilization has been conſtantly preceded by barbarity and rudeneſs. It teaches us, a mortifying truth, that nations may relapſe into rudeneſs again; all their proud monuments crumbled into duſt, and themſelves, now ſavages, ſubjects of contemplation among civilized nations and philoſophers. In the immenſe ſcheme of nature, which the feeble mind of man cannot fully comprehend, it may be our lot to fall into rudeneſs once more. There are good reaſons for conjecturing, that the anceſtors of many of the ſavage tribes of America are the deſcendants of nations who had attained to a much higher degree of poliſh than themſelves. My inquiries, at leaſt, ſeem to render it certain, that the Americans are not, as ſome writers have ſuppoſed, ſpecifically different from the Perſians, and other improved nations of Aſia. The inſe-

rence from this diſcovery is intereſting and important. We learn that the Americans are ſuſceptible of improvement.

If civilization be a bleſſing; if man by relinquiſhing the condition of the ſavage or barbarian, aſſumes a more independent ſtation in the range of human affairs; if in proportion to his advancement to improvement (I ſpeak not of a vicious refinement), he is even fitting himſelf for the enjoyment of higher comforts, of unmeaſured happineſs elſewhere; it is ſurely worthy the attention of the good and wiſe to endeavour to extend the empire of civility and knowledge among the numerous nations who are ſcattered over the countries of America. Individuals have often laboured in this buſineſs: but it ſeems to be of ſufficient importance to engage the attention of whole nations; and it is peculiarly worthy of the notice of the United-States, who have exhibited the auguſt ſpectacle of a people relinquiſhing their dependance, and moving with an unparalleled rapidity to the attainment of knowledge, and of arts.

I know not, Sir, whether ever the government of our country will think the civilization of the Indians a matter of as much importance as I do: but I muſt confeſs, that I derive a portion of my happineſs from ſuppoſing that they will. Should I be diſappointed, I ſhall have no occaſion to look

back, with pain or remorſe, to the times when I have indulged my feelings on the ſubject.

I have the honour to be, with the greateſt reſpect, Dear Sir, your moſt obedient and humble ſervant, and affectionate friend,

BENJAMIN SMITH BARTON.

PHILADELPHIA,
June 21*st.* 1797.

PREFACE.

ALL the Indian, Aſiatic, and European words which are compared, or otherwiſe mentioned, in my vocabularies, &c. are printed in two different kinds of letter, viz. the Italic and the Roman. The former, which are much the moſt numerous, are taken from printed books, or have been communicated to me by my friends, in different parts of North-America. I have, in every inſtance, except with regard to the accentuation, printed theſe words as I found them. I have frequently omitted the accents, becauſe the ſame author ſometimes accents his words in two or more different ways, and becauſe the accents are entirely omitted by the authors of ſome of the moſt extenſive of the American vocabularies. This is particularly the caſe in Mr. David Zeiſberger's *Eſſay of a Delaware-Indian and Engliſh Spelling-Book**. All the words printed in the Roman letter were collected by myſelf: the greater part of them as they were pronounced by Indians themſelves; the remainder as they were pronounced by Indian interpreters, traders, or gentlemen who have been

* Printed at Philadelphia, in 1776.

among the Indians. I hope the words thus collected will be found to be very accurate. I have, at leaſt, laboured to be accurate. I need hardly obſerve, that in writing all theſe words, I have adopted the Engliſh pronunciation, every letter being ſounded. I cannot agree with thoſe perſons who think that the Engliſh language is not adequate to the communicating of the ſounds of Indian words.

All the words under the head of Lenni-Lennápe, or Delawares, are taken from Zeiſberger's *Eſſay*, already mentioned, or were communicated to me by my induſtrious and amiable friend Mr. John Heckewelder, of Bethlehem. Both of theſe gentlemen have adopted the German ſpelling. "The Indian words, ſays Mr. Zeiſberger, are all ſpell'd as the Latin or German, and every letter is pronounced. *Ch* ſounds not as in the Engliſh *Tſch*, but like *c* before *o* or *u*, or *k*; or as *ch* in the word *choir*. *W* before a conſonant is nearly pronounced as *uch*, when the letter *u* almoſt loſes its ſound. *oa* after *w* is pronounced together, and the ſound of the two vowels ſo mixed that the hearer cannot well diſtinguiſh the one from the other." A few of the Chippewa, and part of the Munſi, words were communicated to me by Mr. Heckewelder. The greater part of the Chippewa words are taken from Carver and from Long, who both adopt the Engliſh ſpelling. Many of

the Sawwannoo words were communicated to me by General Gibſon, of Fort-Pitt. The Miamis words are principally copied from a MS. vocabulary which was kindly communicated to me by the author, the late Mr. Sam. Coleſworthy (of Boſton) a young gentleman of very promiſing talents. I am indebted to Judge Turner for the few words in the language of the Kikkapoos and Piankaſhaws*. The Algonkin words are principally taken from Lahontan, who was a Frenchman. The words in the language of the Indians of Penobſcot and St. John's, are taken from a MS. vocabulary by the Reverend Mr. Little. For this vocabulary I am indebted to Judge Sullivan, of Boſton. The Narraganſet words are taken from Roger Williams's *Key*. Williams was an Engliſhman. The Onondago words are copied from a very ample MS. vocabulary by David Zeiſberger. This vocabulary was communicated to me by Mr. Heckewelder. The Oneida words I received from Mr. Griffith Evans, of Philadelphia. All the words in the languages of the Pampticoughs, Tuſcaroras, and Woccons, are taken from Lawſon's *New Voyage*. Lawſon was an Engliſhman. All the Naudoweſſie words are taken from Carver. Many of the Cheerake, Muſkohge, Chikkaſah, and Choktah words are taken from Adair, who was a native of Ireland. The few words in

* In pronouncing the Kikkapoo words, the A is ſounded broad. In the Piankaſhaw words, the A and I, are both pronounced as in French.

the language of the Natchez are given on the authority of Du Pratz, who was a Frenchman. The Mexican words are taken from De Laet, Clavigero, Gage, and Forſter *. The Poconchi words from Gage. The words in the language of the Darien-Indians are taken from Lionel Wafer's account of the Iſthmus of Darien. All the words in the languages of the Jaioi, Arwaccæ, and Shebaioi, are taken from De Laet. The words in the language of the Caraïbes are taken from Rochefort, who was a Frenchman. The Braſilian words are taken from De Laet, and from Marcgrav. The Chileſe from Forſter, and from Marcgrav. The Peruvian from Forſter, and from De Laet. In the courſe of the Preliminary Diſcourſe and Vocabulary, I have mentioned the authors from whom the other American words are borrowed.

All the Aſiatic and European words to which numbers are affixed are taken from the *Vocabularia Comparativa* of Pallas†. With reſpect to theſe words, it is neceſſary to obſerve, that the A is ſounded broad as with the Germans, and moſt other nations (the Engliſh excepted). Wherever in writing theſe words, from Pallas, I have placed the Ch, as in *Chakee*, one of the Perſian words for earth or land, the Ch is to be ſounded like the χ of the Greeks, or the Ch of the Germans.

The reader will readily diſcover the great

* Obſervations, &c.

† See the Preliminary Diſcourſe, pages 75, 76.

chaſms, or deſiderata, of my vocabularies. An * is placed oppoſite the name of the American tribe or nation where I have not been able to procure the word. A note of interrogation is annexed to ſeveral of the American words, when I have been ſomewhat doubtful about the complete accuracy of the ſpelling. I hope that gentlemen who have opportunities of collecting Indian words will communicate them to me, as I am anxious to purſue this ſubject, and to render the work more perfect. Whatever relates to the phyſical and moral hiſtory of the Indians, their traditions, &c. will be acceptable to me, and gratefully acknowledged. My collection of original manuſcripts reſpecting the Indians of North-America is, I believe, already more extenſive than that of any other individual in the country. I am daily increaſing this collection; not, I hope, for my own excluſive benefit, but for the intereſts of ſcience and literature. The collection itſelf will eventually be depoſited in ſome one of the public inſtitutions of my native country.

BENJAMIN SMITH BARTON:

An. ætatis ſuæ xxxi.

ERRATA.

In the Preliminary Diſcourſe, page 15, line 4, for fancy, read vanity: page 24, line 3, for Stralenberg, read Strahlenberg: page 40, line 5, for tribes, read tribe. In the Vocabulary, page 5, for *Tawto*, *Tooawttaw*, *Tooawtto*, read *Tato*, *Tooatta*, *Tooatto*: for *Awtawee*, *Awtaw*, *Awtoo*, and *Otſah*, read *Ataee*, *Ata*, *Atoo*, and *Otſa*. Page 32, line 7, for Madoon, read *Madoon*.

PRELIMINARY DISCOURSE.

" THE Tranſmigration of Nations is, indeed, a nice and tickliſh Point to touch upon; But certain it is, that many difficulties would be removed, were the Advice of Leibnitz followed, and a competent Knowledge obtained of the Languages of North-Aſia; This great Philoſopher being fully convinced, that by the Help of theſe, many Things concerning the Tranſmigration of Nations might be clear'd up."

STRAHLENBERG.

THE celebrated Athanaſius Kircher has obſerved, that the fluctuations of the ocean itſelf are not as numerous as the opinions of men concerning the origin of its ſaline impregnation*. With as little extravagance, I may obſerve, that the opinions of writers concerning the origin, or parental countries, of the Americans

* Athanasii Kircheri e Soc. Jeſu Mundus Subterraneus, &c. Lib. iii. Cap. iii. p. 161. Amſtelodami, 1665.

are as numerous as the tribes and nations who inhabit this vaſt portion of the earth. Dropping this metaphorical language, I may ſafely aſſert, that few queſtions have excited more attention than that which I have juſt mentioned, and am about to conſider. More than three centuries have now paſſed away ſince the diſcovery of the American iſlands by Columbus. More than two centuries are completed ſince extenſive colonies of Spaniards, of Portugueſe, of Engliſh, of French, and of other European nations, had taken poſſeſſion of ſome of the faireſt and moſt fertile portions of the new-world. During theſe long periods, the origin of the Americans has conſtantly appeared to be a ſubject highly worthy of inveſtigation. Hence we find that it has attracted the attention of the writers of almoſt all the nations of Europe, not to mention ſome American writers, who although they enjoyed greater apportunities of acquiring uſeful information on the ſubject, have not been more ſucceſsful in their inquiries. Men of the moſt oppoſite talents have undertaken this inveſtigation, or have hazarded, in general terms, their ſentiments on the ſubject. The libraries of ancient and of modern times have been ranſacked by men of learning and of labour: genius and imagination have lent it their aid: eloquence has ſometimes moulded the ſubject into

beauty; whilſt religious prejudices, which mix themſelves with ſo many of the actions and the thoughts of men, have only tended to obſcure the queſtion, by creating proofs, and by poiſoning the ſources of a purer information.

It is remote from my deſign to examine, in this memoir, the various opinions of authors concerning the origin of the Americans. It would require a large volume to exhibit even a general view of what has been written on the ſubject. It would require much time to do juſtice to the learning and ingenuity, or to expoſe the weakneſſes and conceits, of thoſe who have wandered in this intereſting field of inquiry. For much information on the ſubject, I refer the reader to Father Charlevoix's *Preliminary Diſcourſe on the Origin of the Americans**. For much ingenious extravagance, enriched, however, with many uſeful facts, I refer him to Mr. Adair's *Hiſtory of the American Indians* †. I ſhall afterwards particularly mention the opinions of ſome writers on the queſtion. At preſent, I ſhall content myſelf with obſerving, that the

* A Voyage to North-America, &c. two volumes 8vo. Dublin: 1766. Engliſh Tranſlation.

† London: 1775. 4to.

theories of all the writers on the ſubject may, as far as my memory ſerves me, be diſtributed into two great claſſes. The firſt claſs embraces thoſe writers who ſuppoſe, that the countries of America derived their inhabitants from Aſia, from Europe, from Africa, or from the unknown Atlantis. The ſecond claſs embraces thoſe who ſuppoſe, that the Americans are in ſtrict language the aborigines of the ſoil, and not emigrants from other parts of the world. The favourers of the firſt opinion are much the moſt numerous; and, in general, they have been men of the moſt learning and reſearch. On this ſide are placed Joſeph Acoſta*, Edward Brerewood†, John De Laet,

* The Naturall and Morall Hiſtorie of the Eaſt and Weſt-Indies, &c. Engliſh Tranſlation. London: 1604.

† Enquiries touching the diverſity of Languages and Religions, through the chief parts of the World. London: 1674. 8vo. Brerewood lived in the reign of Queen Elizabeth. He was a man of much learning, but his book (the firſt edition of which I have not ſeen) is written in an extremely obſcure and painful ſtyle. I ſhall quote a part of what he has ſaid on the ſubject. He remarks that as "it is very likely, that *America* received her firſt Inhabitants, from the Eaſt border of *Aſia*: So is it altogether unlike, that it received them from any other part of all that Border, ſave from *Tartary*. Becauſe, in *America* there is not to be diſcerned any token or indication at all, of the Arts or Induſtry of *China*, or *India*, or *Cataia*, or

Hugo Grotius, George De Hornn *, and an hundred others. Here, of courſe, the clergy take their ſtand. On the other ſide of the queſtion,

* I have no knowledge of what De Laet, Grotius, and De Hornn have written on this ſubject, except from Charlevoix's Preliminary Diſcourſe.

---

any other Civil Region, along all that border of *Aſia:* But in their groſs ignorance of Letters, and of Arts, in their Idolatry, and the ſpecialties of it, in their Incivility, and many barbarous properties, they reſemble the old and rude *Tartars*, above all the Nations of the earth. Which opinion of mine, touching the *Americans* deſcending from the *Tartars*, rather than from any other Nation in that boder of *Aſia*, after the neer vicinity of *Aſia* to *America*, this reaſon above all other, may beſt eſtabliſh and perſwade: becauſe it is certain, that that Northeaſt part of *Aſia* poſſeſſed by the *Tartars*, is, if not continent with the Weſt ſide of America, which yet remaineth ſomewhat doubtful: yet certainly, and without all doubt, it is the leaſt dis-joyned by Sea, of all that Coaſt of *Aſia*, for that thoſe parts of *Aſia* and *America*, are continent one with the other, or at moſt, diſ-joyned but by ſome narrow Channel of the Ocean, the ravenous and harmful Beaſts, wherewith *America* is ſtored, as Bears, Lions, Tigers, Wolves, Foxes, &c. (which men, as is likely, would never to their own harm tranſport out of the one Continent to the other) may import. For from *Noahs* Ark, which reſted after the Deluge, in *Aſia*, all thoſe Beaſts muſt of neceſſity fetch their beginning, ſeeing they could not proceed by the courſe of Nature, as the unperfect ſort of living Creatures do, of Putrefaction: or if they might have Putrefaction for their parentage, or receive their original [by any other new ſort of Generation] of the Earth

we find the author of *Le Philoſophe Douceur* †, the late Mr. de Voltaire, Bernard Romans‡, and a few others, who have, indeed, examined the

† Printed at Berlin, in 1775. I have never ſeen this work.

‡ A Conciſe Natural Hiſtory of Eaſt and Weſt-Florida, &c. New-York: 1776. 12mo. This author ſaye he does not believe that the red men of America have come "from the weſtward out of the eaſt of Aſia." "I am firmly of opinion, ſays he, that God created an original man and woman in this part of the globe, of different ſpecies from any in the other parts, and if perchance in the Ruſſian dominions, there are a people of ſimilar make and manners, is it not more natural to think they were colonies from the numerous nations on the continent of America, than to imagine, that from the ſmall comparative number of thoſe Ruſſian ſubjects, ſuch a vaſt country ſhould have been ſo numerouſly peopled," &c. p. 38, 39.

---

without ſpecial procreation of their own kind, then I ſee no neceſſity, why they ſhould by Gods ſpecial appointment, be ſo carefully preſerved in *Noahs* Ark [as they were] in time of the Deluge. Wherefore, ſeeing it is certain, that thoſe ravenous Beaſts of *America*, are the progeny of thoſe of the ſame kind in *Aſia*, and that men, as is likely, conveyed them not [to their own prejudice] from the one Continent to the other, it carryeth a great likelyhood and appearance of truth, that if they joyn not together, yet are they neer neighbours, and but little disjoyned each from other, for even to this day, in the Iſles of *Cuba*, *Jamaica*, *Hiſpaniola*, *Burichena*, and all the reſt, which are ſo far removed from the firm land, that theſe Beaſts cannot ſwim from it to them, the *Spaniards* record, that none of theſe are found." Enquiries, &c. p. 117, 118, 119, 120.

queſtion in a very ſuperficial manner *. This, with reſpect to the enquiry, is their greateſt crime.

It is remarkable, as Charlevoix obſerves, that thoſe who have undertaken this inveſtigation " ſhould have neglected the only Means that re-

* I ſhall here quote what Mr. de Voltaire has ſaid on this ſubject. " The apron, which nature has given to the Caffres, and whoſe flabby and lank ſkin falls from their naval half way down their thighs; the black breaſts of the Samoiedes women, the beard of the males of our continent, and the beardleſs chins of the Americans, are ſuch ſtriking diſtinctions, that it is ſcarce poſſible to imagine that they are not each of them of different races.

" But now, continues our lively author, if it ſhould be aſked, from whence came the Americans, it ſhould be aſked from whence came the inhabitants of the Terra Auſtralis; and it has been already anſwered, that the ſame providence which placed men in Norway, planted ſome alſo in America and under the antarctic circle, in the ſame manner as it planted trees and made graſs to grow there." *The Philoſophy of Hiſtory.* p. 8 & 9. London: 1766. In another part of the ſame very ſingular and incorrect work (p. 46.) he ſays, " Can it ſtill be aſked from whence came the men who peopled America? The ſame queſtion might be aſked with regard to the Terra Auſtralis. They are much farther diſtant from the port which Columbus ſat out from, than the Antilles. Men and beaſts have been found in all parts of the earth that are inhabitable; Who placed them there? We have already anſwered he that cauſed the graſs to grow in the fields; and it is no more ſurpriſing to find men in America, than it is to find flies there." By the way, it may be doubted whether flies, any more than bees, are natives of America.

mained to come at the Truth of what they were in Search of; I mean, the comparing the Languages. In effect, in the Reſearch in queſtion, it appears to me, continues our ſenſible author, that the Knowledge of the principal Languages of *America*, and the comparing them with thoſe of our Hemiſphere, that are looked upon as primitive might poſſibly ſet us upon ſome happy Diſcovery, and that Way of aſcending to the Original of nations, which is the leaſt equivocal, is far from being ſo difficult as might be imagined. We have had, and ſtill have Travellers and Miſſionaries, who have worked on the languages that are ſpoken in all the provinces of the New-World. It would only be neceſſary to make a Collection of their Grammars and Vocabularies, and to collate them with the dead and living Languages of the Old World that paſs for Originals. Even the different Dialects, in Spite of the alterations they have undergone, ſtill retain enough of the Mother-Tongue to furniſh conſiderable Lights.

" Inſtead of this Method, which has been neglected, they have made Enquiries into the Manners, Cuſtoms, Religion, and Traditions of the *Americans*, in order to diſcover their Original. Notwithſtanding, I am perſuaded, that this Diſquiſition is only capable of producing a falſe Light, more likely to dazzle, and to make us wander from the right Path, than to lead us with

Certainty to the Point propoſed. Ancient Traditions are effaced from the Minds of ſuch as have not, or who, during ſeveral ages, have been, without any Helps to preſerve them; and half the World is exactly in this ſituation. New Events, and a new Arrangement of Things give Riſe to new Traditions, which efface the former, and are themſelves effaced in their Turn. After one or two Centuries have paſſed, there no longer remain any Marks capable of leading us to find the Traces of the firſt Traditions.

" The Manners very ſoon degenerate by Means of Commerce with Foreigners, and by the mixture of ſeveral Nations uniting in one Body, and by a change of Empire always accompanied with a new Form of Government. How much more Reaſon is there to believe ſuch a ſenſible Alteration of Genius and Manners amongſt wandering nations become ſavage, living without Principles, Laws, Education, or civil Government, which might ſerve to bring them back to the ancient Manners. Cuſtoms are ſtill more eaſily deſtroyed. A new Way of living introduces new Cuſtoms, and thoſe which have been forſaken are very ſoon forgotten. What ſhall I ſay of the abſolute Want of ſuch Things as are moſt neceſſary to Life? And of which, the Neceſſity of doing without, cauſes their Names and Uſe to periſh together.

" Laſtly, nothing has undergone more ſudden, frequent, or more ſurpriſing Revolutions than Religion. When once men have abandoned the only true one, they ſoon loſe it out of their Sight, and find themſelves entangled and bewildered in ſuch a Labyrinth of incoherent Errors, Inconſiſtency and Contradiction being the natural Inheritance of Falſehood, that there remains not the ſmalleſt Thread to lead us back to the Truth. We have ſeen a very ſenſible Example of this in the laſt Age. The *Buccanneers* of St. *Domingo*, who were Chriſtians, but who had no Commerce except amongſt themſelves, in leſs than thirty Years, and through the ſole Want of religious Worſhip, Inſtruction, and an Authority capable of retaining them in their Duty, had come to ſuch a Paſs, as to have loſt all Marks of Chriſtianity, except Baptiſm alone. Had theſe ſubſiſted only to the third Generation, their Grandchildren would have been as void of Chriſtianity as the Inhabitants of *Terra Anſtralis*, or *New-Guinea*. They might poſſibly have preſerved ſome Ceremonies, the Reaſon of which they could not have accounted for, and is it not preciſely in the ſame manner, that ſo many infidel Nations are found to have in their idolatrous Worſhip Ceremonies which appear to have been copied after ours.

" The Caſe is not the ſame with Reſpect to Languages. I allow that a living Language is ſubject to continual Changes, and as all Languages have been ſo, we may ſay with Truth, that none of them have preſerved their original Purity. But it is no leſs true, that in Spite of the Changes, introduced by Cuſtom, they have not loſt every Thing by which they are diſtinguiſhed from others, which is ſufficient for our preſent Purpoſe; and that from the Rivulets ariſing from the principal Springs, I mean the Dialects, we may aſcend to the Mother Tongues themſelves; and that by attending to the obſervations of a learned Academician*, that Mother Tongues are diſtinguiſhed by being more nervous than thoſe derived from them, becauſe they are formed from Nature; that they contain a greater Number of Words imitating the Things whereof they are the Signs; that they are leſs indebted to Chance or Hazard, and that that Mixture which forms the Dialects, always deprives them of ſome of that Energy, which the natural Connection of their Sound with the Things they repreſent always give them.

" Hence, I conclude, that if thoſe characteriſtical Marks are found in the *American* Languages, we cannot reaſonably doubt of their being truly original; and, conſequently, that the People who

* " M. l' Abbe du Bos, his Hiſtory of Painting and Poetry."

ſpeak them have paſſed over into that Hemiſphere, a ſhort Time after the firſt Diſperſion of Mankind; eſpecially if they are entirely unknown in our Continent‡."

There is ſo much good ſenſe in the preceding obſervations, that I could have no heſitation about the propriety of quoting them at length. I was the more willing to do this, as I felt a deſire to expreſs my gratitude to Father Charlevoix for having been, in ſome meaſure at leaſt, by theſe very obſervations, inſtrumental in encouraging me in the inquiry which I now offer to the public. But let it not be ſuppoſed, that I mean to ſubſcribe to every thing our author has ſaid. Though language is of ſo much, and of the firſt, conſequence in eſtimating the affinities [if I may be allowed the expreſſion] of nations; and although where there is no affinity in language to be diſcovered, I ſhould be much inclined [without the ſtrongeſt phyſical and other proofs] to doubt whether ever two nations have been the ſame, yet I am perſuaded that the phyſical circumſtances of figure and complexion, the great features of religious worſhip, the mythology, and even the traditions, of nations are circumſtances which deſerve much attention in all our inquiries concerning

‡ A Voyage to North-America, &c. vol. I. p. 40, 41, 42, 43.

their original, and ſpread over the world. It is true, as Charlevoix obſerves, that "nothing has undergone more ſudden, frequent, or more ſupriſing Revolutions than Religion." Theſe revolutions are accompliſhed in the tranſitions of mankind from the ſtates of ſavages or barbarians to the conditions of civilized men; in the changes of governments; in the admixture of nations; in the progreſs of reaſon, and ſcience, and reſearch; in the viciſſitudes of our individual fortunes; and, alas, in the unhappy relapſe of nations once civilized, or conſiderably improved, to the condition of ſavages again. Local and very narrow circumſtances often give riſe to a great difference in the religious features of a people; whilſt the hand of one man ſhall crumble into duſt the vaſt fabric which it has required the exertions of many nations, through a long ſeries of ages, to raiſe and ſupport. Theſe things are true: they are proclaimed by the hiſtory of mankind; and many of the proofs of them are to be collected among the ſavages of America.

But ſome of the features of religious worſhip, and of ſuperſtition, are extremely permanent. It was a long time before the Jews could be brought to lay aſide their idolatry: but at length they relinquiſhed it, and adopted the notion of the unity of God, which they have retained, with a moſt

commendable zeal and firmneſs, in the midſt of all their oppreſſions and misfortunes, through many centuries. It had long been thought that traces of the religion of the ancient Perſians could be diſcovered in America. In the courſe of this inquiry, I ſhall ſhow that the language of the Perſians is not unknown in this continent. Yet many ages muſt have elapſed ſince there ſubſiſted between the Perſians, or other Aſiatics ſpeaking their language, a connection with the Americans. Many ages, then, have not been ſufficient to deſtroy the religion of fire in America.

As mankind have ever been remarked for retaining their errors, ſo even the groſſeſt features of their mythology are preſerved for a long time, in the midſt of all the viciſſitudes of fortune to which nations are expoſed. The mythology of Aſia is ſtill preſerved in America. We trace it with confidence among the ſavages from one end to the other of this continent. True it is, that this mythology, as well as the religion of the people, is faſt diſappearing, and a few years will leave hardly any veſtiges of it behind. But this is not ſo much owing to the influence of time itſelf, as to the connection of the Americans with the Europeans, and their deſcendants.

The traditions of nations are, certainly, of much conſequence in all our inquiries into their

origin and migrations. It is true that the traditions of a people cannot be preſerved long in a pure, unvitiated ſtream. They are mixed with fables, which are the children of fancy, of fear, of ſuperſtition, all which ſo ſtrongly characterize our kind, but which more eſpecially characterize nations, who are incapable of tranſmitting to their poſterity written monuments of their ſucceſſes or misfortunes. I ſhall afterwards have occaſion to ſhow, that were it not for the traditions of many American nations we might for ever remain in doubt concerning the real origin of theſe people. The great affinity of their languages with the languages of Aſia and Europe is not ſufficient to prove, that the Americans are emigrants from theſe portions of the world. It only proves that the Americans and many Aſiatic and European nations are the ſame people. It tells us not which was the parent ſtock. And in this inquiry, we aſſume no theory as eſtabliſhed with abſolute certainty, however it may be ſanctioned by the voice of many ages.

Authors have laid too much ſtreſs upon the circumſtance of the reſemblance of cuſtoms and manners among the Americans and the people of the old-world. But what I have ſaid of the religion and mythology of nations likewiſe applies to their cuſtoms, and their manners. Theſe are ſometimes very permanent, and ought not to be neg-

lected in an extenſive inquiry into the origin of a people. For ſome intereſting information concerning the cuſtoms which are common to America and the north of Aſia, I beg leave to refer the reader to the *Arctic Zoology* of my learned and much-valued friend Mr. Pennant*. The limits of this memoir will not permit me to dwell upon the ſubject, which, however, is extremely intereſting.

The phyſical circumſtances of figure and complexion are worthy of much attention in all our inquiries of this kind. It muſt be confeſſed that climate and food, and other phyſical cauſes, are adequate to the production of great changes in the conſtitution of mankind. But theſe changes are wrought only in a long courſe of time. Many centuries have not been able to efface the reſemblances in figure and complexion of the Americans to the Aſiatics†. Independent on language, on religions,

* See Introduction to the Arctic Zoology, p. 260, 261, 262. Second edition. London: 1792.

† "The portrait painter, Mr. *Smibert*, who accompanied Dr. *Berkeley*, then Dean of *Derry*, and afterwards Biſhop of *Cloyne*, from *Italy* to *America* in 1728, was employed by the Grand Duke of *Tuſcany*, while at *Florence*, to paint two or three Siberian Tartars, preſented to the Duke by the Czar of *Ruſſia*. This Mr. *Smibert*, upon his landing at *Narraganſet-Bay* with Dr. *Berkeley*, inſtantly recognized the Indians here to be the ſame people as the Siberian Tartars whoſe pictures he had

on mythology, on traditions, on cuſtoms and manners, the naturaliſt, or man of obſervation, would be induced to declare, that the nations of America and many nations of Aſia are the ſame. So certain are phyſical teſts, ſince they are confirmed by the ſimilarity of language.

I now proceed to ſtate the opinions of two late writers concerning the origin of the Americans. Theſe writers are our learned and excellent countryman Mr. Jefferſon, and the Abbé Clavigero. I think proper to exibit their opinions in this place, becauſe both of them have introduced ſome obſervations on the ſubject of the American languages. I am not labouring to be methodical, otherwiſe I ſhould introduce only a part of theſe quotations on the preſent occaſion.

d

taken." *The United States Elevated to Glory and Honour. A Sermon, preached before his Excellency Jonathan Trumbull, Eſq. L.L. D. &c. &c.* By Ezra Stiles, D. D. L. L. D. Preſident of Yale College. p. 16 & 17. Second edition. Worceſter, 1785. That very reſpectable traveller Mr. John Bell, of Antermony, obſerves, " from all the accounts I have heard and read of the natives of Canada, there is no nation in the world which they ſo much reſemble as the Tonguſians. The diſtance between them is not ſo great as is commonly imagined." *Travels from St. Peterſburgh in Ruſſia, to various Parts of Aſia.* vol i. p. 280. Edinburgh: 1788. 8vo. I ſhall afterwards ſhow, that the language of the Siberian Tartars and that of the Toungooſi, or Tonguſians, have an extenſive range in North-America.

" Great queſtion, ſays Mr. Jefferſon, has ariſen from whence came thoſe aboriginal inhabitants of America? Diſcoveries, long ago made, were ſufficient to ſhew that a paſſage from Europe to America was always practicable, even to the imperfect navigation of ancient times. In going from Norway to Iceland, from Iceland to Groenland, from Groenland to Labrador, the firſt traject is the wideſt: and this having been practiſed from the earlieſt times of which we have any account of that part of the earth, it is not difficult to ſuppoſe that the ſubſequent trajects may have been ſometimes paſſed. Again, the late diſcoveries of Captain Cook, coaſting from Kamſchatka to California, have proved that, if the two continents of Aſia and America be ſeparated at all, it is only by a narrow ſtreight. So that from this ſide alſo, inhabitants may have paſſed into America: and the reſemblance between the Indians of America and the Eaſtern inhabitants of Aſia, would induce us to conjecture, that the former are the deſcendants of the latter, or the latter of the former: excepting indeed the Eſkimaux, who, from the ſame circumſtance of reſemblance, and from identity of language, muſt be derived from the Groenlanders, and theſe probably from ſome of the northern parts of the old continent. A knowledge of their ſeveral languages would be the moſt certain evidence of their derivation which could

be produced. In fact, it is the best proof of the affinity of nations which ever can be referred to. How many ages have elapsed since the English, the Dutch, the Germans, the Swiss, the Norwegians, Danes and Swedes have separated from their common stock? Yet how many more must elapse before the proofs of their common origin, which exist in their several languages, will disappear? It is to be lamented then, very much to be lamented, that we have suffered so many of the Indian tribes already to extinguish, without our having previously collected and deposited in the records of literature, the general rudiments at least of the languages they spoke. Were vocabularies formed of all the languages spoken in North and South America, preserving their appellations of the most common objects in nature, of those which must be present to every nation barbarous or civilised, with the inflections of their nouns and verbs, their principles of regimen and concord, and these deposited in all the public libraries, it would furnish opportunities to those skilled in the languages of the old world to compare them with these, now, or at any future time, and hence to construct the best evidence of the derivation of this part of the human race.

" But imperfect as is our knowledge of the tongues spoken in America, it suffices to discover the following remarkable fact. Arranging them

under the radical ones to which they may be palpably traced, and doing the ſame by thoſe of the red men of Aſia, there will be found probably twenty in America, for one in Aſia, of thoſe radical languages, ſo called, becauſe, if they were ever the ſame, they have loſt all reſemblance to one another. A ſeparation into dialects may be the work of a few ages only, but for two dialects to recede from one another till they have loſt all veſtiges of their common origin, muſt require an immenſe courſe of time; perhaps not leſs than many people give to the age of the world. A greater number of thoſe radical changes of language having taken place among the red men of America, proves them of greater antiquity than thoſe of Aſia*"

I. "The Americans (ſays the learned author of *the Hiſtory of Mexico*,) "deſcended from different nations, or from different families, diſperſed after the confuſion of tongues. No perſon will doubt of the truth of this, who has any knowledge of the multitude and great diverſity of the American languages. In Mexico we have already found thirty-five: in South-America there are ſtill more known. In the beginning of the laſt century the Portugueſe counted fifty in Maragnon. It is true, that there

* Notes on the State of Virginia. p. 162, 163, 164, 165. London: 1787.

is a great affinity between ſome of thoſe languages, which ſhews that they are ſprung from the ſame parent, namely, the *Eudeve*, *Opata*, and *Tanahumara*, in North-America, and the *Mocobi*, *Toba*, and *Abipona* in South-America; but there are many others alſo, as different from each other as the Illyrian from the Hebrew. We can ſafely affirm, that there are no living or dead languages which can differ more among each other than the languages of the Mexicans, Otomies, Taraſcas, Mayas, and Miztecas, five languages prevailing in different provinces of Mexico. It would therefore be abſurd to ſay, that languages ſo different were different dialects of one original. How is it poſſible a nation ſhould alter its primitive language to ſuch a degree, or multiply its dialects ſo variouſly, that there ſhould not be, even after many centuries, if not ſome words common to all, at leaſt an affinity between them, or ſome traces left of their origin*?

II. "The Americans do not derive their origin from any people now exiſting in the ancient world, or at leaſt there is no grounds to affirm it. This inference is founded on the ſame argument with the preceding, ſince if the Americans deſcended of any of thoſe people, it would be poſſible to trace their origin by ſome marks in their languages in

* I doubt not that were theſe languages compared, with labor and attention, ſome affinity between them would be diſcovered.

ſpite of the antiquity of their ſeparation: but any ſuch traces have not been diſcovered hitherto, although many authors have ſearched with the utmoſt attention, as appears from the work of the Dominican Garcia†. We have leiſurely compared the Mexican and other American languages with many others which are now living, and with thoſe which are dead, but have not been able to diſcover the leaſt affinity between any of them. The reſemblance between the *Teotl* of the Mexicans and the *Theos* of the Greeks, has induced us ſometimes to compare thoſe two languages, but we have never found any agreement between them. This argument is ſtrong in reſpect to the Americans, as they ſhew great firmneſs and conſtancy in retaining their languages. The Mexicans preſerve their language among the Spaniards, and the Otomies retain their difficult dialect among Spani-

† "His famous treatiſe on the Origin of the Americans, printed in quarto, at Valentia, in 1607, afterwards enlarged and re-printed in Madrid, in 1729, in folio, is a work of vaſt erudition, but almoſt totally uſeleſs, as it gives little or no aſſiſtance in diſcovering truth; the foundation for the opinions which he maintains concerning the origin of the Americans, are, for the moſt part, weak conjectures founded on the reſemblance between ſome of their cuſtoms and words, and thoſe of other nations." Theſe are Clavigero's words. *The Hiſtory of Mexico.* vol. i. p. xxi. Charlevoix *(Preliminary Diſcourſe,* p. 5.*)* gives ſome account of Garcia's work, which I have to regret that I have never ſeen.

ards and Mexicans, after two centuries and a half of communication with both.

" If, concludes our author, the Americans deſcended from different families diſperſed after the confuſion of tongues, as we believe, and have been ſeparated ſince then from thoſe others who peopled the countries of the old continent, authors will labour in vain, to ſeek in the language or cuſtoms of the Aſiatics for the origin of the people of the new world*".

My remarks on the preceding quotations from Mr. Jefferſon and the Abbé Clavigero are reſerved for a later part of this work.

I now proceed to give ſome account of my own labours relative to the ſubject of this memoir. As early as the year 1787, whilſt I was a ſtudent of medicine in the univerſity of Edinburgh, I endeavored to diſcover, whether there was any reſemblance between the American and Aſiatic languages. But although I devoted a good deal of time to the inquiry, I met with but little ſucceſs. Up-

* The Hiſtory of Mexico, collected from Spaniſh and Mexican hiſtorians, &c. vol. ii. p. 208, 209, 210. Engliſh Tranſlation. London, 1787. The whole of what Clavigero has ſaid concerning the population of America deſerves the attention of the readers of this memoir.

on my return to my native county, in the latter end of the year 1789, I reſumed the inquiry, and by the aſſiſtance of the tables in Stralenberg's work, and very mutilated vocabularies of the languages of ſome of the American tribes, principally, if not entirely, thoſe of the Delaware-ſtock, I diſcovered ſuch affinities that I was perſuaded that more extenſive reſearches would, in time, conduct me to ſomething intereſting on the ſubject. In the midſt of many, and more favourite, purſuits, I never entirely loſt ſight of this, though I had not an opportunity of proſecuting the queſtion much farther, until the ſpring of 1796, when I received, through the hands of my learned friend, Dr. Joſeph Prieſtley, the *Vocabularia Comparativa* of Profeſſor Pallas †. It is this great work that has enabled me to extend my inquiries, and to arrive at ſome degree of certainty on the ſubject. The general reſult of my inquiries is now offered to the public. They will be extended and corrected in proportion as I ſhall receive additions to my ſtock of American vocabularies.

The order which I ſhall purſue in the enſuing pages is the following. I ſhall, firſt, give ſome account of the various American tribes and nations whoſe languages are taken notice of in this me-

† Linguarum totius Orbis Vocabularia comparativa; Auguſtiſſimæ cura collecta. Sectionis Primæ, Linguas Europæ et Aſiæ complexæ, pars Prior. Petropoli, 1786. 4to. et Pars Secunda. Petropoli, 1789. 4to.

moir. Remarks on their languages are afterwards to be offered. I ſhall then give ſome account of the various Aſiatic and European nations, whoſe languages I have compared with thoſe of the Americans; and ſhall conclude the memoir with ſome general obſervations relative to the courſe of the migrations of the Americans through the continent, their comparative antiquity, &c.

At the head of the column of Americans, I have uniformly placed the Delawares, or as they call themſelves LENNI-LENNAPE. I have followed this arrangement becauſe, I believe, we are better acquainted with the language of this tribe, than with that of any other in North-America; becauſe they are acknowledged to be of more ancient eſtabliſhment in the country than many others; and becauſe their language appears to have a greater ſpread than that of any of the numerous nations of this great continent.

The name by which theſe Indians are beſt known, that of Delawares, was impoſed upon them by the Engliſh, becauſe they inhabited the waters of the river Delaware. The French writers call them Loups. They, I have already obſerved, call themſelves Lenni-Lennàpe, which ſignifies the ORIGINAL PEOPLE*.

* Every thing which the Indians conſider to be *original* is diſtinguiſhed by the addition of the word *Lenni*, or ſomething like it.

The Delawares tell us that they were formerly a very powerful people, inhabiting the country to a great diſtance, and ſpreading along the ſea-ſhore far eaſt and ſouth, &c. The great ſpread of their language, which is afterwards to be attended to, ſeems to ſhow, that this muſt have been the caſe.

All the Indian nations known to me on this ſide of the Miſſiſippi call the Delawares their grandfather, if we except the Six-Nations, the Wyandots, Cochnewagoes, and the ſouthern tribes, called Cheerake, Muſkohge, Chikkaſah, Choktah, &c. Theſe, it will be evident from an inſpection of my vocabularies, as well as from attending to what is afterwards to be mentioned, ſpeak languages, which though not radically dif-

But this word likewiſe ſignifies *common*. Thus the Delawares call the common Indian corn (Zea Mays) *Lenchâſqueem*, or the original corn. *Lenni Hittuck* ſignifies original or common trees. They apply this term to the oaks and hickory (different ſpecies of the two genera Quercus and Juglans, excluding, I ſuppoſe, from the laſt name, the common black-walnut and butter-nut, Iuglans nigra and Iuglans cinerea), which they ſay are original, and common all over the iſland, as they call the continent; whereas trees of other kinds, they tell us, are only to be found in different ſpots and in certain places. This is an intereſting diſcrimination. *Lenni M'bi* is pure water. *Lénnameek*, the chub-fiſh, becauſe, they tell us, this fiſh is to be found in every river or brook on the continent, &c. It is not neceſſary, in this place, to give any other inſtances in elucidation of the word *Lenni*.

ferent from that of the Delawares, are, however, much more diſtant from it than are the languages of the Chippewas, Shawnees, Miamis, Narraganſets, and ſeveral others, which are mentioned in my larger liſts of American nations *above* the Senecas, who are one of the Six-Nations.

As far as I have been able to learn any thing on the ſubject, the Delaware nation conſiſts of three tribes, viz. the Unàmis, or Wanàmi, the Unalàchtigo, or Wunalàchtigo, and the Minſi, or Monſees. It is certain that there had been a fourth tribe, which was ſmall, and has paſſed away, leaving not a name behind. The Mahicanni, or Mohicans, are certainly ſprung from the Delawares, but are not comprehended by theſe laſt, as a branch in making up their nation.

All the Indian nations to the ſouthward and weſtward, &c. diſtinguiſh the Delawares by the name of Wapanachki, or *People towards the riſing of the ſun.* The Wyandots and the Six-Nations call them their nephews, and the Delawares acledge them to be their uncles.

Of all the Indian nations which formerly inhabited, and do ſtill inhabit, the countries of America, from the ſtate of Maſſachuſetts down to the Miſſiſippi, and between the river Ohio and the Lakes of Canada, none but the Delawares and the Five-Nations had the right to call a general

council. The Wyandots and Hurons might call them occaſionally.

The Delawares appear to have been formerly the ſuperiors of the other nations of North-America that are comprehended within the limits which I have mentioned. Their traditional hiſtory, which is ſtill extant, proves this aſſertion. But by the cunning of the Five-Nations, who are perhaps the greateſt politicians of all the North-American Indians, they were allured into a war with the enemies of the Five-Nations, and finally were conquered.

After this ſtroke of policy, for the meanneſs of policy is not confined to civilized nations, the Delawares were told, that their legs being now cut off, they muſt wear the petticoat, become women, turn their hands to the raiſing of corn, &c. and leave the higher buſineſs of warring to the conquerors.

However in the year 1776, or 1777, when the Five-Nations were uſing all their endeavours to bring all the Indian nations into the war againſt the United-States, a Delaware chief, relying upon the faith and promiſes of our infant ſtates, had the reſolution to ſay to ſome of the chiefs of the Five-Nations, then aſſembled at Fort-Pitt, " that he well remembered, that they had formerly cut off his legs, and made a woman of him, by putting a

petticoat upon him, and by other degrading marks, but that now his legs were grown again ; that he had thrown away the petticoat, and had put on the breech-clout again," adding that, "the land beyond the river Alleghaney was his property."

From this period, the Delawares have again aſſumed conſiderable authority among the American tribes. The Five-Nations, indeed, aſpire to be the ſovereigns of all the other tribes, and, for many years paſt, have aſſumed the right of making war, and of concluding peace, according as it beſt anſwered their purpoſe. They have alſo aſſumed the right of ſelling land to the Whites. They wiſh to be looked upon by the other nations as their guardians, which it muſt be allowed they were for many years. But of late years, matters have taken a different turn. The Weſtern Nations have, at length, diſcovered the intentions of the artful confederacy, and now go ſo far as to threaten them with deſtruction if they do not unite with them, or fulfill the condition of the league.

The Delawares are, at preſent, at the head of this league, and relying upon the fidelity of the nations who are combined with them, now give (in ſome meaſure) law to the Five-Nations.

The Wyandots, being the guarantees of the Delawares, are under obligation to aſſiſt them,

when they ſhall become involved in war, and eſpecially when they ſhall be in danger of loſing their lands: for the Delawares have now no lands but what have been given to them by the Wyandots, who, at the time the gift was made, engaged to protect the former in the poperty of them againſt any invader *. The league of aſſociation between the Delawares and Wyandots was formed in the year 1751.

The Chippewas, who are the ſecond tribe mentioned in my liſt, evidently ſpeak a dialect of the Delaware language. Of this nation I do not think it neceſſary to ſay any thing farther, as the reader will obtain ample information concerning them in Carver's *Travels* †, a work which is in the hands of almoſt every perſon who is the leaſt ſtudious of the Indian affairs of this country.

* The preceding account of the Delawares is principally compiled from a collection of valuable manuſcripts, which were kindly communicated to me by the author, my worthy friend, Mr. John Heckewelder, of Bethlehem.

† Three years Travels through the Interior parts of North-America, for more than five thouſand miles, &c. &c. By Captain Jonathan Carver, of the Provincial Troops in America. Philadelphia: 1796, octavo. I have not an opportunity of conſulting any of the London editions of this work. See alſo Voyages and Travels of an Indian Interpreter and Trader, deſcribing the Manners and Cuſtoms of the North American Indians, &c. &c. By I. Long. London: 1791. 4to.

I do not know the meaning of the word Chippewas, or Chippeway. They are very dirty Indians. This is taken notice of by the Mahicanni, and other Indians, as well as by the Whites. The Chippewas formed a part of the hoſtile Indians who defeated General St. Clair, on the fourth of November, 1791. We have cauſe to remember them.

The Minſi, or Monſees, called alſo the Minniſinks, I have already ſaid, formed a part of the Delaware nation. They are now few in number. They are much darker than the greater number of the North-American tribes.

The Mahicanni, or Mahiccans, or Mohickanders as the Dutch call them, are certainly a branch of the Delaware-nation, though I have not been able to learn at what time they were united with them. I take theſe to be the people of whom De Laet ſpeaks under the name of Mankikani, and places on the eaſtern bank of the North-River*. In his map of Nova Anglia, Novum Belgium et Virginia, he calls them Mahicans. Mr. Charles Thomſon, the reſpectable ſecretary of the firſt American Congreſs, ſpeaks

* Novus Orbis ſeu Deſcriptionis Indiæ Occidentalis Libri xviii. Authore Ioanne De Laet, Antverp. p. 73. Lugd. Batav. 1633. folio.

of the Mohickanders and Mahiccon as two diſtinct tribes†, but this is incorrectly done. They are one and the ſame people. The whole number of the Mahicanni nation in 1793, was not ſuppoſed to exceed three hundred ſouls. The greater number of them are ſettled at Oneida, in the ſtate of New-York. Some of them, called the Stockbridge-Indians, are ſettled at Stockbridge, in Maſſachuſetts.

The Shawnees, more properly Sawwannoo*, or Sawanos‡, are a ſouthern tribe. They formerly dwelt upon the river Savanna in Georgia, but migrated to the northward, and ſettled at Pequea, in the county of Lancaſter, and ſtate of Pennſylvania. One of their tribes, called the Pickawes, gave to this place the name of Pequea. A branch of this nation did not migrate to the northward, but is aſſociated in the confederacy of the Muſkohge, or Creeks. They are called the Savanucas, or Savannas. They ſtill retain the Sawwannoo language. A branch of the Sawwannoo is ſettled at a place called Lancelot-Gras, on the weſt end of the Miſſiſippi, below the mouth of the Ohio. Theſe Sawanos had been taken priſoners and were carried into Kentuckey, in 1784. About the year 1785, or 1786, they removed to the place juſt mentioned.

† See Mr. Jefferſon's Notes on the State of Virginia, p. 34

* General Gibſon. ‡ De Laet, p. 77.

The empire of the Sawwannoo was once very conſiderable. It extended from Kentuckey ſouth-weſtward to the Miſſiſippi. They, as well as the Delawares and many other tribes, were ſubdued by the Five-Nations. They are a brave people.

The Pottawatameh, or Pouteòtamies, dwell near St. Joſeph's and Fort-Detroit. They are a tall and very fine race of Indians. Charlevoix does not heſitate to call them "the fineſt Men of *Canada*, &c." *

The Miamis, or Miamies, dwell upon the Miami-River, about Fort-St. Joſeph. Above one hundred years ago, they were ſettled at the ſouth end of the Lake Michigan, at a place called Chicagou. † The Ouyatanons, or Wiahtanah, are a branch of this nation.

The Meſſiſaugers, or Meſſaſagues, are a moſt dirty race of Indians, reſiding about Lakes Huron and Superior.

The Kikkapoos, Oucahipoues, or Kicapous, inhabit the country on Lake-Michigan, and between that lake and the Miſſiſippi. They are thought to be an immediate branch of the Sawwannoo.

* A Voyage, &c. vol. ii. p. 9. † Charlevoix, vol. i. p. 155.

arm for war more than five thouſand men as ancient Indians ſay. All do agree they were a great people, and oftentimes waged war with the Pawkunnawkutts and Maſſachuſetts, as well as with the Pequots. The juriſdiction of Rhode-Iſland and Providence Plantations, and part of Connecticut people, poſſeſs their country. Theſe Indians are now but few comparatively: all that people cannot make above one thouſand able men.*"

Of the Pampticoughs I know but little. They are mentioned by Lawſon, from whom I take the words in their language. Early in the preſent century, this nation (or leaſt a part of them), the Tuſcaroras, and the Woccons, did not live above ten leagues diſtant from each other, in North-Carolina.† Lawſon ſays, they had but one town, and only fifteen fighting men.‡ I conjecture that Pampticough-Sound in North-Carolina received its name from theſe Indians. Some of the old writers on the ſubject of America ſpeak of a river Pemtegoüet in the northern part of our continent. De Laet thinks this is the celebrated Norumbegua, or Agguncia, now known by the name of

* Hiſtorical Collections of the Indians in New-England, dated 1674. I have not ſeen the original work. It is printed by the Maſſachuſetts Hiſtorical Society, in their Collections, vol. i. 1792.

† A New Voyage to Carolina; containing the exact deſcription and natural hiſtory of that country, &c. &c. p. 231. London: 1709. 4to. ‡ Ibid, p. 234.

Penobſcot. He informs us that the Indians who dwelt about this river, when Champlain explored it, were of the nation of the Eſtechemines, and a wandering race.* From a ſpecimen of the language of the Eſtecheminès, preſerved by De Laet,† I think it is evident, that they ſpake a dialect allied to that of the Delawares. The Pampticoughs of Lawſon did the ſame.

The Sankikani inhabited the weſtern banks of the Hudſon's River, or as it was formerly called, the Great North-River, and Manhattes. De Laet, from whom I take the words in the language of theſe Indians, ſpeaks of them as the "infenſiſſimi hoſtes" of the Manhattæ, or Manathanes, a fierce tribe, who inhabited the eaſtern banks of the ſame river.‡

The Senecas, Mohawks, Onondagos, Cayugas, and Oneidas, conſtitute the confederacy which has

* Novus Orbis, p. 55. † Ibid, p. 54. The following are the numerals of the Eſtechemines, according to this author. 1. *Bechkon*, 2. *Nich*, 3. *Nach*, 4. *Iau*, 5. *Prencht*, 6. *Chachit*, 7. *Contachit*, 8. *Eroviguen*, 9. *Pechcoquem*. 10. *Perock*. De Laet does not ſeem to have found any reſemblance between the language of the Eſtechemines and that of the Souriquoſii, in Acadia. Speaking of the former he ſays, "habitu corporis, moribus atque inſtitutis Souriquoſiis plane ſimiles, lingua diſcrepant, quod è numerorum nominibus, quæ hic aſſcribere viſum, planum fiet. 1. *Bechkon*, &c. Neque dubium eſt in cæteris ad eundem modum diſcrepare."

‡ Novus Orbis, p. 72.

long been known by the name of the Five-Nations. This confederacy, or compact, is called by the Indians themſelves the STRONG-HOUSE. We are not abſolutely certain when or where this confederacy was firſt eſtabliſhed. It appears to have been above two hundred years ago. According to ſome accounts, it was on the north, according to others, on the ſouth, ſide of Lake-Erie. From all the information I have received, I ſuppoſe it pretty certain that it was ſomewhere in the neighbourhood of the great lakes of Canada.

Three of the tribes in the confederacy are called the elder, and two the younger tribes. The former are the Senecas, the Mohawks, and the Onondagos. The latter tribes are the Cayugas and Oneidas. The Mohawks call themſelves the oldeſt branch of all.

In the year 1608, the confederacy of the Five-Nations occupied the tract of country from the eaſt end of Lake-Erie to Lake-Champlain, and from the Kittatinney and Highlands to Lake-Ontario and the river St. Laurence. A ſhort time before this period, they had carried on a war with the Adirondacs, who lived beyond the lakes. In this war they were worſted, owing, no doubt, in a great meaſure, to the aſſiſtance afforded to the Adirondacs by the French, who had provided them

with fire-arms, which the Five-Nations had never ſeen before.

That policy which has long ſo ſtrikingly characteriſed the confederacy, at length induced them to make a peace with the Adirondacs and the French. But they were incapable of continuing in peace. Thirſting after glory, and a more extenſive range of country, they turned their arms againſt the Lenni-Lennápe, or Delawares, the Mahicanni, or Mahiccans, and other tribes, and in the end compelled them to acknowledge the Five-Nations as their ſuperiors. I have already alluded to this conqueſt in ſpeaking of the Delawares. I remarked that they do not ſeem willing to continue any longer under the yoke of the confederacy; and it is not unlikely that the league which the Delawares have formed with the weſtern tribes may eventually terminate the exiſtence of the confederacy.

Although the Five-Nations have taken to the cultivation of the ground, they are not increaſing. On the contrary they are evidently diminiſhing, in numbers.

Since the war of 1757, the Mohawks have ſeparated. A part of the nation is ſettled on the Grand-River, near Niagara, and the reſt at the back of the bay of Quenty, or Kenty, about forty-

eight miles above Cataraqui, which is the capital of the ſettlements of the Loyaliſts, on the River St. Lawrence*.

The Tuſcaroras, or Tuſkeruro, form a ſixth tribes in the confederacy, which is now ſometimes called the Six-Nations. They were driven from the borders of North-Carolina by the Cheerake and Engliſh, in the early part of the preſent century. They are ſaid to have been received into the confederacy, "upon a ſuppoſition that they were originally of the ſame ſtock with the Five-Nations, becauſe there is ſome ſimilitude between their languages†." It is evident, from an inſpection of my vocabularies, that there is an affinity between the language of the Tuſcaroras and that of the other nations in the confederacy.

The Cochnewagoes are a branch of the Mohawks. Long ſays, they are called the "Praying Indians, from the circumſtance of their chiefs wearing crucifixes, and going through the ſtreets of Montreal with their beads, begging alms‡."

* Long, p. 11.

† The Hiſtory of the Province of New-York, from the firſt Diſcovery to the year 1732. By William Smith, A. M. p. 47. Philadelphia: 1792. 8vo.

‡ Voyages and Travels, &c. p. 6. The whole of my account of the Cochnewagoes is taken from this work. The inverted commas ſhow where I have copied the author's words.

Their village, called Cahnuaga, or Cocknawaga, nine miles above Montreal, contains about two hundred houſes: the inhabitants amount to about eight hundred, and are continually increaſing. They are in a great degree civilized and induſtrious. Their hunting grounds are within the limits of the United-States, "at a conſiderable diſtance from the village, round Fort-George, Ticonderago, and Crown-Point, where they kill beaver and deer, but not in ſuch great abundance at preſent as they did formerly, the country being better inhabited, and the wild animals, from the preſent ſtate of population, being obliged to ſeek a more diſtant and ſecure retreat." Theſe Indians ſow corn, "and do not depend like other nations ſolely upon hunting for ſupport; but at the ſame time, they are not fond of laborious work, conceiving it only ſuited to thoſe who are leſs free, and retaining ſo much of their primeval valour and independence as to annex the idea of ſlavery to every domeſtic employment."

The Wyandots evidently belong to the ſame ſtock with the Five-Nations. They reſide principally about Fort-St. Joſeph and Detroit. They were conquered by the confederates and compelled to ſue for peace, "after they had many years wandered beyond the Lakes." Lewis Evans thinks the Wyandots are the ſame people with the Foxes,

or Outagamis.* I have already obſerved that they entered into a league of aſſociation with the Delawares in the year 1751. They are likewiſe called Junúndats, and if my memory ſerves me, Wanats.

I refer the reader to Carver's *Travels* for information concerning the Naudoweſſies, the Sioux of the French. I may obſerve, however, that theſe Indians are ſaid to have formerly inhabited the country about Detroit. There is a large river in the vicinity of this place, emptying itſelf into Lake St. Clair, on the weſt ſide, which is called by the Chippewas, and other Indians, Nadowei-Sipi, or the Nadoweſſie-River. The people of Detroit call this river Huron-River. I conjecture that the Naudoweſſies are a branch of the Wyandots. The Chippewas call the latter Nottaweſſie.

The Hochelagenſes are mentioned by De Laet. According to this writer, they inhabited the river Hochelaga, which is no other than the great river St. Laurence.† I have not an opportunity of conſulting the original works from which De Laet has compiled his account of the Hochelagenſes. It is evident, however, that they were of the ſtock of the Five-Nations.

* Geographical, Hiſtorical, Political, Philoſophical, and Mechanical Eſſays. The Firſt, &c. p. 13. Philadelphia: 1755. 4to.

† Novus Orbis, p. 48. Charlevoix calls this river Hoſhelega.

I am next to ſpeak of the Cheerake. "Their national name, ſays Adair, is derived from *Chee-ra*, "fire," which is their reputed lower heaven, and hence they call their magi, *Cheerà-tahge*, men poſſeſſed of the divine fire."* "The country, ſays the ſame writer, lies in about 34 degrees north latitude, at the diſtance of 340 computed miles to the north-weſt of Charleſtown, 140 miles weſt-ſouth-weſt from the Katahba nation, and almoſt 200 miles to the north of the Muſkohge or Creek country.†"

The Cheerake were once a very powerful nation of Indians. About ſixty years ago, they had ſixty-four towns and villages, which were very populous. At that time, they are ſuppoſed to have amounted to upwards of ſix thouſand fighting men.‡ In the year 1769, an intelligent gentleman (whoſe name I do not think it prudent to mention, as he is ſtill living, and has occaſional intercourſe with the Indians) made an eſtimate of the number of hunters in the Cheerake nation, and found them to be twenty-two hundred. In the year 1793, the ſame gentleman, then in Philadelphia, ſuppoſed there were not more than fifteen hundred hunters.‖ This diminution is not ſo great as might have been ſuppoſed.

* Page 226. † Ibid. ‡ Ibid. p. 227.

‖ Among our ſavages, the term warrior is a very ambiguous phraſe, for every perſon is a warrior who has taken a

The Cheerake are divided into the Upper, or Overhill, Cheerake, and the Lower-Cheerake. The former call themſelves Cheelake. They do not pronounce the letter R at all. The latter call themſelves Cheerake, or Cherokees, and do not (and I am told cannot) pronounce the letter L. There is about as much difference between the dialects of theſe two branches of the Cheerake as there is between the dialects of the Chikkaſah and Choktah.

The Cheerake tell us, that when they firſt arrived in the country which they inhabit, they found it poſſeſſed by certain "moon-eyed-people," who could not ſee in the day-time. Theſe wretches they expelled. This curious fact was communicated to me by Colonel Leonard Marbury, a very intelligent gentleman, who has put me in poſſeſſion of much important information concerning the ſouthern Indians. Poſſibly, the moon-eyed-people

ſcalp. The term hunter is leſs ambiguous. It includes all thoſe who are ſtrictly ſpeaking hunters, or capable of ſupporting themſelves by the labours or pleaſures of the chaſe: it does not include the old men, who have ceaſed to be hunters. I need not ſay, it excludes women and children. By a moderate computation, it may be ſuppoſed, that there are three women, children, and old men to every hunter. The ſavages loſe great numbers of their children by worms, and other diſeaſes, which partly explains the reaſon why the number of hunters compared to that of the women, &c. is eſtimated ſo high. Moreover, great numbers of the hunters are young fellows, who are unmarried.

driven away by the Cheerake, were the anceſtors of the Albinos who inhabited the Iſthmus of Dari-en, and of whom Lionel Wafer has given us an account. Be this as it may, it is certain, that the Albino-variety of mankind is often continued for a very long time.

The late Mr. M'Gilwray informed me, that the Cheerake are of more ancient eſtabliſhment in the country eaſt of the Miſſiſippi than the Muſkohge. Accordingly, the former call the latter their younger brothers.

The Cheerake are of a lighter colour than the greater number of the North-American Indians that are known to me.

I ſhall afterwards endeavour to ſhow, that the language of the Cheerake is not radically different from that of the Six-Nations.

The Muſkohge, Muſcokees, or Creeks, as they are moſt commonly called, are a conſiderable confederacy. In the time of Adair, their country extended one hundred and eighty computed miles, from north to ſouth. It was ſituated nearly in the centre between the Cheerake, Georgia, Eaſt and Weſt Florida, and the Choktah and Chikkaſah nations.* This confederacy is made up of many

* Adair, p. 257.

tribes, or remnants of conquered nations. They have, or had a few years ago, above ſixty towns, in more than thirty of which the Muſkohge language is ſpoken.†

The Muſkohge receive their name of Creeks becauſe the country which they inhabit abounds in creeks, ſmall bays, rivulets, and ſwamps.‡

The Creeks are divided into Upper and Lower Creeks. The former inhabit the upper part of the territory, which is very hilly. The latter inhabit the lower country, which is level. The Lower Creeks are beſt known by the name of Seminoles. The Muſkohge, properly ſo called, denominate the Seminoles their couſins: and the latter call the former their uncles; thus admitting that they are their ſuperiors, and anceſtors. I have ſeen, and read with attention, a manuſcript written by an American officer, in which it is aſſerted, that the Seminoles are the anceſtors, or "original ſtock of the Creek-Nation." This account is very different from others which I have received, and on which I place more dependance.

About the year 1775, the Muſkohge confedederacy was thought to conſiſt of about three thouſand and five hundred men fit to bear arms*. In

† On the authority of my friend Mr. Wm. Bartram. M. S. *penes* me. ‡ Adair, p. 257. * Adair, p. 259.

the year 1791, the gentleman alluded to when I treated of the Cheerake, made an eſtimate of the numbers of the Upper-Creeks. At this time, there were three thouſand and five hundred hunters. When the Seminoles were included, the number amounted to five thouſand hunters. From the year 1768, to the time juſt mentioned, the Creeks had encreaſed about one hundred.

The Muſkohge appear to have croſſed the Miſſiſippi about the time the Spaniards under the command of Fernando de Soto firſt landed in Florida. Their tradition informs us, that when they were moving downwards, they received intelligence concerning certain men, of a different colour from themſelves, who had hair all over their bodies, and carried thunder and lightning in their hands. This fact was communicated to me by Mr. M'Gilwray.

The Chikkaſah, Chicachas, or Chicaſaws, inhabit the weſtern parts of Georgia, to the northward of the Choktah. Their country is one of fineſt in North-America.

Theſe Indians inform us, that when they firſt came from the weſt, they had ten thouſand men fit for war; "and this account, ſays Adair, ſeems very probable; as they, and the Choktah, and alſo the Chokchooma, who, in proceſs of time

were forced by war to ſettle between the two former nations, came together from the weſt as one family*." They are now much reduced in number. In the year 1793, the number of their hunters did not exceed five or ſix hundred.

From the accounts which I have collected from the Chikkaſah, I conclude that they croſſed the Miſſiſippi, nearly oppoſite the Chikkaſah-Bluff. They aſſure me, that they are only a ſmall part of the original nation, and that the greater part of their anceſtors ſtill dwell beyond the Miſſiſippi, towards the borders of the Pacific-Ocean. I have not learned the preciſe period at which the Chikkaſah croſſed the Miſſiſippi. It is certain, however, that it was ſome time after the arrival of the Spaniards in Mexico. This inference is ſafely deduced from a well-eſtabliſhed fact, viz. that they and the Choktah brought with them from the country weſt of the Great-River, thoſe beautiful horſes which are called the Chikkaſah and Choktah breeds. The Seminole-horſes, or thoſe fine creatures which are bred among the Lower-Creeks, are of the Andaluſian ſtock, and were introduced by the Spaniards of St. Auguſtine.

The Chikkaſah are very particularly mentioned by the hiſtorians of the expedition of Fernan-

* Page 352.

do de Soto into Florida. The Portugueſe author of Elvas calls their town Chicaſa*. Garcillaſſo de la Vega calls it Chicaça†. From the accounts of theſe two authors, the firſt of whom appears to have been a faithful recorder of facts, it ſeems pretty certain, that a part of the Chikkaſah nation was ſettled to the eaſt of the Miſſiſippi, as early as the year 1541.

Bernard Romans informs us, that the Chikkaſah are the only ſavages he has heard of, "who make their females obſerve a ſeparation at the time of their *Menſes* (ſome ancient almoſt extirpated tribes to the northward only excepted, and theſe uſed to avoid their own dwelling houſes); the women then retire into a ſmall hut ſet apart for that purpoſe, of which there are from two to ſix round each habitation, and by them called moon-houſes‡." Our author's information could not have been extenſive. I believe it is certain that [beſides the Chikkaſah] the Choktah, the Cheerake and the Creeks obſerve a ſimilar ſeparation. Among all theſe tribes [not to mention many others], the men at

* A Relation of the Invaſion and Conqueſt of Florida by the Spaniards, under the command of Fernando de Soto. p. 98, &c. Engliſh Tranſlation. London: 1686. 8vo.

† Hiſtoire de la Conquete De la Floride, &c. vol. ii. p. 364, &c. A Leide: 1731.

‡ A Conciſe Natural Hiſtory of Eaſt and Weſt-Florida, p. 64.

theſe times refuſe to have any connection with the women. They will not even eat out of the ſame ſpoons the latter have made uſe of.

The Choktah, or Chatkas, inhabit the country eaſt of the Miſſiſippi, to the ſouthward of the Chikkaſah and Cheerake, and weſt of the Muſkohge. "Their country is pretty much in the form of an oblong ſquare."*

I have already ſaid, on the authority of Adair, that the Chikkaſah, the Choktah and the Chokchooma "came together from the weſt as one family." That they croſſed the Miſſiſippi at the ſame time I think very doubtful. I believe that the Choktah came in much later. It is certain, however, that the Choktah came into Florida later than the Creeks. The latter call the Choktah their younger brothers.

In the year 1793, there were ſuppoſed to be at leaſt ſix thouſand hunters of the Choktah nation.

The Choktah are well known by the name of the Flat-Heads, becauſe they formerly compreſſed the heads of their children with a bag of ſand. I believe, this practice is now laid aſide.

The Katahba were once a conſiderable nation. Their country was bounded on the north and north-

* Adair, p. 282.

eaſt by North-Carolina; on the eaſt and ſouth by South-Carolina; and about ſouth-weſt by the nation of the Cheerake. About twenty-five years ago, their chief ſettlement was about one hundred and forty miles from the Cheerake, and about two hundred miles diſtant from Charleſton.

In the infancy of the ſettlement of South-Carolina, the Katahba could muſter fifteen hundred fighting men. About the year 1743, this nation conſiſted of almoſt four hundred warriors, of above twenty different dialects.

I am informed,* that the Katahba have an anniverſary meeting, intended to commemorate their former greatneſs. This muſt, indeed, be a melancholy taſk. But nations who are faſt paſſing to deſtruction muſt be contented to wrap themſelves up, for a time at leaſt, in reflections of a ſerious kind. It is on ſuch occaſions that they ſhould learn to know and acknowledge the exiſtence and the power of a creator, who formed all nations, and ſcatters them abroad; who preſerves and increaſes them; who diminiſhes or crumbles them to nought. Thy power, O God! has no limits; and are we worthy of thy preſerving care when we

* By my friend Alexander Martin, Eſq. formerly Governor of North-Carolina, and at preſent a member of the Senat the United-States.

ceaſe to be virtuous, and refuſe to cultivate the arts of ſocial life?

The Katahba are among the number of thoſe American tribes who gave an artificial ſhape, by means of a ſtrong compreſſion, to the heads of their children. This practice among the Katahba has, I believe, fallen into diſuſe. The conſequence is that we ſee no flat or compreſſed heads among the younger part of the nation; a circumſtance which does not ſupport Profeſſor Blumenbach's notion of the perpetuation of forms impreſſed by ſuch practices*. I ſhall examine this ſubject in a ſeparate memoir.

Of the Woccons, I know nothing but what I collect from Lawſon†. They inhabited the country of North-Carolina, in the beginning of the preſent century. At this time, according to the author juſt mentioned, theſe Indians and the Tuſcaroras were "not two leagues aſunder, &c."‡. The Woccons had two towns, viz. Yupwauremau and Tooptatmeer, and one hundred and twenty fighting men‖. We hear nothing of them at preſent. I imagine they are entirely extinct.

* Inſtitutiones Phyſiologicæ. Sect. xlv. p. 468. Gottingæ: 1787.

† A New Voyage to Carolina, &c. This author ſometimes calls them Waccons; and in his map we have Wacon.

‡ Page 231. ‖ Page 234.

The Natchez deſerve more of our attention than moſt of the nations whom I have mentioned. But the limits neceſſarily allotted to this work will not admit of my ſpeaking of them as I could wiſh. I muſt, therefore, content myſelf with referring the reader, who is deſirous of obtaining information concerning them, to Charlevoix*, Du Pratz†, and other writers.

A number of families of the Natchez are ſettled among the Creeks. They now ſpeak the language of the Creeks‡. Some families are ſettled among the Chikkaſah, and ſpeak the Chikkaſah-language.

The Mexicans are ſo well known to us, that I do not think it neceſſary to ſay any thing concerning them in this place. The courſe of their migration to the country in which they founded their empire, will afterwards be taken notice of. I ſhall alſo endeavour to ſhow, that they are of very ancient eſtabliſhment on this continent.

The Poconchi, as I call them, inhabited the country about Guatimala and Honduras. I have

* Vol. II. p. 189, &c.

† The Hiſtory of Louiſiana, &c. p. 291, &c. Engliſh Tranſlation. London: 1774. 8vo.

‡ So at leaſt I was informed by Mr. M'Gilwray, in 1790. But, in 1794, an Indian interpreter aſſured me, that theſe Natchez ſtill retain their proper language.

not learned what was their proper name. Gage, from whom I take the Poconchi words in my vocabularies, calls the language Poconchi, or Pocoman. I know nothing of this language but what I learn from the author juſt mentioned*.

The Darien-Indians inhabited the Iſthmus of Darien.

The Jaioi, the Arwaccæ, and the Shebaioi inhabited the country of Guaiana, in South-America. De Laet, who is my authority for the words in the languages of theſe Indians, ſpeaks of the Jaioi as inhabiting a great extent of country, and of their language being extremely common†. They perforated their noſtrils and their lower lips.

Braſilians. Indians of Braſil.

Peruvians. Indians of Peru. Of theſe I can ſay nothing new. I have ventured to conjecture that they are the deſcendants of the Toltecas‡.

* A New Survey of the Weſt-Indies. Being a Journal of three thouſand and three hundred miles within the main land of America. By Thomas Gage, the only Proteſtant that was ever known to have travel'd thoſe parts. London: 1669. 8vo.

† "*Yaiorum* gens uti latiſſime patet, ita & idioma ipſorum maxime commune eſt in illis partibus." Novus Orbis, p. 642.

‡ Papers relative to certain American Antiquities. By Winthrop Sargent, Eſq. and by Benjamin Smith Barton, p. 8. Philadelphia: 1796. 4to.

The Chileſe are the Indians of Chili, in South-America. Marcgrav ſo particularly mentions their practice of pulling out their beards, &c. that I cannot refrain from quoting, at length, the words of the author. " Capite ut plurimum ſunt grandiuſculo & facie lata, imberbes, quia illam evellunt duabus mytulorum conchis, arcte connexis, & una parte firmiter ligatis, quas ſecum & quidem ad collum appenſas geſtant: et enim non tantum è mento & genis, ſed & pudendis partibus omnes pilos evellunt, tam mares quam feminæ, & primum cineribus calidis illos fricant, ut ita facilius radicitus evellant*." If this paſſage had been carefully conſulted by Dr. Robertſon, and many other writers, we ſhould not, perhaps, have been ſo frequently told, that the Americans are by nature deſtitute of beards: a ſcandalous aſſertion, which ſhows the love of theory, and the deficiency of reſearch.

The Caraïbes, or Caribbees, are well known by theſe names. They are the natives of the Antilles. They are of opinion that they originally came from ſome part of the country of Guaiana: an opinion which ſeems to be well founded. For there is a very ſtriking affinity between their language

* Georgii Marcgravii de Liebſtad, Tractatus Topographicus & Meteorologicus Braſiliæ, cum Eclipſi ſolari; quibus additi ſunt illius & aliorum Commentarii De Braſilienſium & Chilenſium Indole & Lingua. p. 27. Amſtelædami, 1658. Folio.

and that of the Jaioi, one of the nations of Guaiana. In a map publiſhed by Kircher, in his *Mundus Subterraneus*, the country of Guaiana is called *Caribana*. Rochefort derives the Caraïbes from Florida*.

HAVING thus finiſhed my account [if it deſerves that name] of the principal American tribes and nations whoſe languages are compared with thoſe of the Aſiatics, &c. I now proceed, agreeably to the order which I have propoſed to myſelf, to make ſome remarks concerning the American languages. Here, however, I ſhall not take up much time. The full diſcuſſion of the ſubject is reſerved for my *Philoſophical and Hiſtorical Inquiry*.

I think, it is evident from an inſpection of my vocabularies, that the languages of all the American nations in my larger liſts, beginning with the Delawares, and ending with the Acadians, Penobſcots, Sankikani, and Pampticoughs, may, with confidence, be referred to one great ſtock, which I call the language of the Lenni-Lennàpe, or Delawares. It is this language which has ſuch a vaſt

* Hiſtoire Morale des Iles Antilles de L'Amerique. Tome ſecond. p. 158, &c. A Lyon: 1667.

ſpread in America. It had no other limits but the Atlantic-Ocean on the eaſt. We trace it with confidence to the Miſſiſippi on the weſt: on the north we find it far beyond the lakes of Canada; on the ſouth in North-Carolina, as among the Pampticoughs; and in the very extremity of the American-Union, or Georgia, among the Sawwannoo. Future reſearches will doubtleſs diſcover it in the vaſt countries [unknown to philoſophers; traverſed but by traders and by Jeſuits] which are comprehended between the Miſſiſippi and the Pacific-Ocean.

By the aſſiſtance of a light, glimmering and perhaps ſomewhat illuſive, a light which time ſhall render ſtronger, and more ſure, I trace the language of the Delawares in South-America. I ſhall not be ſurpriſed to find it among the miſerable and hardly human Peſſerais, in Tierra del Fuego.

The language of the Delawares is ſpoken by many other nations beſides thoſe whoſe names occur in my vocabularies. A barren liſt of theſe nations could afford but little inſtruction to the philoſophical reader: and ſuch a liſt is all I could attempt to give in this limited view of a ſubject ſo extenſive. I ſhall content myſelf, therefore, with obſerving, that it is the dialects of the Delaware

language which are ſo generally to be met with in the relations of the early viſitors of the countries of North-America, to the northward of the Cheerake, and other tribes, who are commonly called the Southern-Indians.

A very reſpectable American author has imagined, that the Indian tribes to the northward of the river Saco ſpake a language very different from that of the tribes to the ſouthward of the ſame river. He informs us, that "there was not one word" of the language of the tribes of Penobſcot and St. John's, who dwell to the northward of the Saco, in the Indian Bible of Mr. Elliot*. If this aſſertion were well-founded, it would be a very intereſting fact; and would, indeed, go far to prove, "that the river Saco was an important dividing line between the Savage nations of the eaſt and weſt parts of New-England†." But it is certain, that there is no radical difference between the language of the tribes of Penobſcot and St. John's, and that which is preſerved in the Indian Bible juſt mentioned.

It is well known that Mr. Elliot tranſlated the Bible into the language of the Natics, a conſiderable Indian tribe in New-England. It is certain, that the Natics ſpake a dialect of the language of

* See Judge Sullivan's Hiſtory of the Diſtrict of Maine. p. 265.

† Ibid. p. 266.

the Delawares; and it is evident, from my vocabularies, that the tribes of Penobſcot and St. John's, ſpeak a dialect of the ſame general ſtock. Conſequently, the Saco ought not to be conſidered as an important line of diviſion between tribes ſpeaking languages eſſentially different. In other reſpects, it may have been a line of much conſequence‡.

The vaſt ſpread of the language of the Delawares in North-America is alſo evinced by the Indian names of many of the waters, the mountains, and the vallies of the country. It is a fact, that from the Atlantic to the Miſſiſippi, a large proportion of the rivers and creeks, in particular, are ſtill beſt known by the names [or rather corruptions of the names] impoſed upon them by the Delawares, and their brethren. I ſhall fully illuſtrate this aſſertion in a map which is intended to be prefixed to my large work relative to this country. This is not the place to do it at length. I may obſerve, however, that Maſſachuſetts, Connecticut, Monongahella, Allegheney, Muſkingum, Savanna, and Miſſiſippi itſelf, are all Delaware words*. I believe, the ſame may be ſaid of the

‡ "When the eaſtern Savages, ſays Judge Sullivan, made an hoſtile expedition weſtward, they were not ſeen to come further northward than to Saco-River," &c. The Hiſtory, &c. p. 264, 265.

* I uſe the word Delaware in this and many other places not merely with a reference to the Lenni-Lennàpe, or Delawares,

Miſſouri. Ohio and Suſquehanna are not Delaware words.

All the more ſavage nations of North-America were wanderers. Few of them are now found in the ſame parts of the continent in which they were originally diſcovered. We have ſeen the Sawwannoo on the banks of the river Savanna, in Georgia, and in the neighbourhood of the Miſſiſippi. At a later period, they inhabited the county of Lancaſter, where they are no longer ſeen. They are now ſcattered in very different parts of the countries north and ſouth of the Ohio. The Delawares have long ſince relinquiſhed the beautiful river which bore their name*. The Mahicanni and the Minſi have alſo ſhifted their ſeats. In ſhort, it is a very rare circumſtance for any tribe to continue in the ſame diſtrict for half a dozen years.

This obſervation certainly applies to all our Indians: but I believe it more intimately applies to the tribes of the Delaware ſtock, than to thoſe of the Huron, Cheerake, and other races. If this ſuſpicion be well founded, we are furniſhed with one of the reaſons why the language of the Dela-

properly ſo called, but alſo to the Chippewas, Sawwannoo, and the other nations ſpeaking dialects of their languages.

* Theſe Indians called the Delaware Lennapewi-Hittuk, which ſignifies Indian-River.

wares has ſuch an immenſe ſpread through the continent. Wanderers, from caprice or neceſſity; conquerors, in purſuit of empire and of glory, neceſſarily ſpread their language far.

The Delaware language is ſaid to be deſtitute of the letters F and R*. This with reſpect to the language of the Delaware-Indians, properly ſo called, is moſt probably the caſe. But it is an obſervation which by no means applies to all the dialects of the Delaware language. The letter R occurs in the language of the Chippewas†, the Indians of Penobſcot and St. John's‡, the Sankikani‖, and ſeveral other tribes, who are, undoubtedly, of the Delaware ſtock. Moreover, this letter frequently occurs in the language of the Indians of Pennſylvania, towards the end of the laſt century; and there can be very little doubt, that the author of the vocabulary which is my autho-

* Zeiſberger, p. 2. † The following words, from Long, will ſhow that the R is not wanting in the Chippewa language, viz. *Márnay*, many; *Mergummegat*, news, or intelligence; *Warbegúm*, the globe, or earth; *Pemártus*, health; *Warbiſhcár*, white; *Otárpeet*, under; not to mention many others.

‡ Theſe Indians call the hair *Peerſoo*; brother *Neecheer*, and daughter *Weedozer*.

‖ In the language of theſe Indians, *Wyer*, is head; *Mytrach*, hair; *Rinſkan*, the fingers; *Promine*, the thigh; *Soukeree*, rain, and *Aram*, a dog. De Laet, p. 75,76.

rity for this aſſertion, is ſpeaking of the Delawares themſelves§.

I do not know that the letter F is to be found in the languages of the Delaware ſtock. Lahontan ſays the Eſſanapes and the Gnacſitares, who live upon a river, called the Long-River, to the weſt of the Miſſiſippi, have it¶. I am ignorant what language theſe tribes ſpake. "As for the two conſonants *L* and *F*, I never knew them, ſays Lawſon, in any *Indian* ſpeech I have met withal*. The L appears to be very common in many of our Indian languages; and I find the F in the language of the Muſkohge†, Chikkaſah‡, and other tribes.

I muſt confeſs, to cloſe this part of my ſubject, that the exiſtence or the abſence of the letter R, or any other letter, in a language, appears to me to

§ I ſhall here copy from this vocabulary ſome words in which the letter R occurs. *Rhenus*, man; *Hirúſus*, an old man; *Nitærvus*, wife; *Aránck*, ſtars; *Súckra*, rain; *Mijrack*, hair; *Hijrano*, the tongue; not to mention many others. See *Vocabularium Barbaro-Virgineorum*, printed in 1696. In the language of the Delawares, according to Zieſberger, *Lenno* is a man, and *Milach*, hair. In the ſame language, according to Heckewelder, *Alank* is a ſtar.

¶ New Voyages, &c. vol. ii, p. 303. * Page 231.

† They call God Eſékeéſah, and a dog Eſa.

‡ Theſe Indians call our wild-turkey [Meleagris Gallopavo of Linnæus] Fukkit, and the forehead Eteſun.

be a matter of leſs conſequence than is generally ſuppoſed. I have already obſerved, that the Upper or Overhill Cheerake make uſe of the letter L, and not of the R, whilſt the Lower-Cheerake make uſe of the R, and not of the L. Thus the former call themſelves Cheelake, the latter Cheerake. The former call fire Cheela, the latter Cheera. Above one hundred and fifty years ago, Roger Williams obſerved the great variety of the dialects and proper ſpeech of the Indians of New-England, "within thirty or forty miles of each other," and exemplified it in the word *Anum*, a dog. "*Anum*, the Cowweſet dialect; *Ayim*, the Narroganſet; *Arum*, the Quunnipieuck; *Alum*, the Neepmuck. So that, ſays our author, although ſome pronounce not L nor R, yet it is the moſt proper dialect of other places, contrary to many reports*."

The language of the Five-Nations next claims our attention. It has long been known that all the tribes in this confederacy ſpeak dialects of the ſame language. This will be evident from an ex-

* A Key into the Language of America: &c. London: 1643. I exceedingly regret that I have not been able to procure the original work. My information concerning it is derived from the *Collections* of the Maſſachuſetts Hiſtorical Society, for the year 1794, vol. iii. I hope the Society will be induced to publiſh, in ſome future number of their valuable work, the whole of the vocabulary.

amination of my vocabularies, as far as they go. Of the language of the Cayugas, one of the confederated tribes, I have not been able to give any ſpecimen. My collection of Oneida and Seneca words is alſo very ſmall. The late Sir William Johnſon remarks, that there is "ſome difference of dialect among the Six-Nations themſelves; but this is little more than what is found in all the European ſtates*."

The language of the Senecas is ſaid to be the moſt ſonorous and majeſtic. That of the Mohawks is thought to be the moſt poliſhed. I believe, the acquiſition of the dialects of the confederacy is a much more difficult taſk than that of the Delaware dialects.

The letters M and P do not occur in the language of the confederates, "nor can they pronounce them, ſays Sir William Johnſon, but with the utmoſt difficulty†."

The Tuſcaroras, who form a part of the confederacy ever ſince 1712, ſpeak a language radically the ſame as that of the other tribes. There is, however, much leſs affinity between the dialect of the Tuſcaroras, and thoſe of the other tribes in the confederacy, than there is between the dialects of thoſe other tribes themſelves.

* Tranſactions of the Royal Society. Vol. 63. † Ibid.

I have already ſaid, that the Cochnewagoes were formerly a part of the Mohawks. Their language, of courſe, is that of the confederacy.

I have collected but very few words in the language of the Wyandots. They are ſufficient to ſhow that their language is a dialect of that of the Six-Nations. The ſame remark applies to the languages of the Naudoweſſies, and the Hochelagenſes.

Of the Erigas I know but little. We are told, that they were of the ſame original ſtock with the confederates, and that their language partook of that of the Tuſcaroras*. I have not been able to procure any words in the dialect of this tribe.

I believe it is univerſally admitted, that the language of the Six-Nations and that of the Delawares and their brethren are radically different.

* Lewis Evans's Geographical, Hiſtorical, Political, Philoſophical and Mechanical Eſſays. The Firſt, &c. p. 13. This author informs us, that the Erigas "were ſeated on Ohio and its Branches, from Beaver-Creek to the Mouth of the Quiàaghtena-River. The far greater part have been extirpated, ſome incorporated into the Senecas, and the reſt have retired beyond the woodleſs Plains over the Miſſiſippi, and left the Confederates entire Maſters of all the Country. From the Ruins of the Eriga Towns and Fortreſſes we ſuppoſe they were the moſt numerous of any in theſe Parts of America." Ibid.

This, at leaſt, is the opinion of every writer I have conſulted, and of every perſon I have converſed with, on the ſubject. Still, however, it apears to me, that we have grounds for aſſerting, that theſe languages are not radically different, though it muſt be confeſſed, that, in America, the reſemblance between them is extremely ſmall. It is, indeed, ſo ſmall, that were we not able to extend our inquiries on this ſubject beyond the limits of America, we ſhould continue the common aſſertion, that it is not poſſible to diſcover any reſemblance between the language of the confederacy and that of the Lenni-Lennápe. I recollect but two inſtances of reſemblance between them. Theſe deſerve to be mentioned.

The Onondagos, one of the Six-Nations, call a ſtar *Otſchiſchtenochqua*. The Narraganſets call the ſame *Anockquus:* the Mahicanni, Anockſuk, and the Kikkapoos, *Unaaqua*. In theſe inſtances, there is an evident reſemblance between the two laſt ſyllables (viz. *nochqua*) of the Onondago word, and the names of the Narraganſets, Mahicanni, and Kikkapoos. Theſe three laſt, it is certain, ſpeak dialects of the Delaware language.

I have already obſerved, that the Pampticoughs ſpake a dialect of the Delaware language. Now it is to be obſerved, that they call the numeral ſix, *Who-yeoc*, and the Tuſcaroras, who ſpeak the

language of the confederacy, call the ſame number *Houeyoc*.

If the reader will examine, with attention, the vocabularies in this memoir he will diſcover, in more inſtances than one, the common origin of the languages of the Six-Nations and thoſe of the Lenni-Lennàpe in Aſia. Thus, there are undoubtedly many Delaware words in the language of the Leſghis, who inhabit the mountains of Caucaſus, and in that of the Toungooſi, whoſe ſpread in Aſia is ſo extenſive. In the language of theſe ſame Aſiatic nations, he will diſcover unequivocal traces of the dialects of the confederates in America. If theſe poſitions be well founded, we are no longer authorized to aſſert, that the language of the Six-Nations and that of the Delawares are radically different.

None of the writers that I have conſulted have diſcovered any affinity between the language of the Cheerake and that of the Six-Nations. Charlevoix candidly confeſſes that he could not diſcover "to what language the Cherokees belong*." I believe it has been univerſally ſuppoſed, that their language is radically different from that of the confederacy. But this, I am perſuaded, is not the caſe.

The Mohawks call fire, Ocheeleh. The Cheerake call the ſame Cheera, Cheela, and Cheelah.

* Vol i. p. 155.

The Onondagos call a dog, *Tſchierha*: the Cheerake, *Keera*, and *Keethlah*: the Tuſcaroras *Cheeth*. Other inſtances might be mentioned.

The Senecas preſerve a tradition, that they migrated from the vicinity of the Muſkohge-country. This circumſtance favours my opinion, that the Six-Nations and the Cheerake are the ſame people.

It appears, from different parts of Adair's *Hiſtory of the American Indians*, that there are ſome words common to the language of the Cheerake and Muſkohge.

I find ſome affinity between the language of the Muſkohge and that of the Onondagos. The former call the ear Iſtéhuchtſko: the latter *Ohúchta*.

Between the languages of the Muſkohge, Chikkaſah, and Choktah, there is an evident affinity. Thus the numerals three and ten [viz. *Tootchëna* and *Pokòle*] are the ſame in theſe languages. The former call the numeral four *Ohſta*: the two latter *Ooſta*.

Some words are common to the languages of the Cheerake, Chikkaſah, and Choktah*.

The dialects of the Chikkaſah and Choktah

* In the language of theſe three nations, *Nanné* ſignifies a hill.

are very ſimilar. This will appear from many parts of Adair's work. Their numerals are preciſely the ſame†. Interpreters are not neceſſary in the intercourſe between theſe two tribes.

Du Pratz ſays, that the Conchacs ſpake a language almoſt the ſame with that of the Chikkaſah. Theſe Conchacs dwelt in Weſt-Florida, to the north of the Alibamous*, The ſame author informs us, that the nation of the Mobiliens, or Movill, ſpeak the Chikkaſah language§. The Mobiliens were ſettled to the eaſt of the Miſſiſippi, in the time of Soto.

I have not been able to procure any words in the language of the Katahba; nor can I ſay with confidence to which of the American languages, the language of this nation is moſt nearly allied. I have ſome grounds for conjecturing, that the Katahba ſpeak a dialect of the Chikkaſah or Choktah language. Adair ſays, their language is a "mixed" one.‡

I am much at a loſs to know to which of the American languages, the language of the Woccons has the greateſt affinity. Lawſon informs us that there was but one word‖ common to their language and that of the Tuſcaroras; and yet theſe

† Adair, p. 78. * Pages 307, 308. § Page 309.
‡ Page 224. ‖ The word *Tſaure*, cockles.

two nations lived not two leagues aſunder§. There is ſome affinity between the language of the Woccons and that of the Jaioi in Guaiana¶.

It is greatly to be regretted, that we ſhould be ſo ignorant as we are of the language of the Natchez. I can ſay nothing reſpecting it. Du Pratz ſays theſe Indians ſpeak "the Chicaſaw language*." This, however, is denied by ſome Indian interpreters, with whom I have converſed on the ſubject. A circumſtance mentioned by Adair†, convinces me, that the aſſertion of the French writer wants confirmation.

I am not certain that I have diſcovered any affinity between the language of the Mexicans and that of any of the other American nations. It is to be remarked, however, that my collection of Mexican words is very ſmall. It would, therefore, be wrong to conclude that the language of theſe people is radically different from thoſe of other Americans. Nevertheleſs, I think it may be ſaid, with ſome degree of ſafety, that if there are in America two or more radical languages, the Mexican is one of them.

The Poconchi or Pocoman language appears to have but little connection with any of the North-

§ A new Voyage, &c. p. 231.

¶ The former call the head *Poppe*; the latter *Boppe*.

* Page 313. † Page 210.

American dialects. The letters L and R are both found in this language. It is said to have "some connection" with the language called *Chacciguel*‡.

There is some affinity between the language of the Darien-Indians and that of the Pottawatameh, and other tribes of the Delaware stock. In the language of the Pottawataweh, Nanna is mother. *Naunah* is the same in the language of the Indians of the Isthmus. There is likewise some affinity between the Poconchi and Darien languages. In the former, *Tat*, and in the latter *Tautah*, is father.

I have already said, that there is some affinity between the language of the Jaioi, in Guaiana, and that of the Woccons, in North-Carolina*. I have also observed, that there is a considerable affinity between the language of the Caraïbes and that of the Jaioi†. We, moreover, discover some traces of resemblance between the languages of the Jaioi and Caraïbes and that of the Natchez. These last call fire *Oua:* the Jaioi *Ouapoto;* and the Caraïbes *Ouattou.*

Having but fifteen or sixteen words in the languages of the Arwaccæ and the Shebaioi, two nations of Guaiana, I cannot pretend to say any thing concerning them. I have, in another place, hinted at the resemblance which subsists between

‡ Gage, p. 466. * See page 69. † See pages 55, 56.

the language of one of theſe nations and the dialects of certain Semoyads, Toungooſi, &c. in Aſia*.

Time has not effaced every reſemblance between the language of certain Braſilians and that of ſome of the tribes of North-America. In the language of ſome of the Indians of Braſil, the eyes are called *Sceſcah*. The Chippewas call the ſame Skeſick: the Sawwannoo, Ske-ſick-queh. The Pottawatameh call an eye Ne-ſke-ſick.

Of the language of the Peruvians, I cannot form any certain judgment.

The language of the Chileſe bears ſome affinity to thoſe of ſome of the tribes of North-America. I have juſt ſaid that the Pottawatameh call the eye Ne-ſke-ſick. The Chileſe calls the eyes *Ne*. The latter call the mouth *Oun*. Certain Indians in Pennſylvania call the ſame *Toon*.

The preceding remarks, and the annexed vocabularies, do not favour the opinion of Mr. Jefferſon, that the number of radical languages in America is ſo great†. It is true that hitherto we have diſcovered but very little reſemblance be-

* See page 22 of the Vocabulary, in the note.

† See pages 19, 20.

tween ſeveral of theſe languages. But then it ſhould be remembered, that our collections of words are very ſmall and imperfect, and of courſe, that as yet we have not had opportunities of pointing out all the reſemblances which may exiſt. Much may be done by the labour of future inquirers.

What the Abbé Clavigero has ſaid concerning the great number of languages in America is by no means concluſive. The languages of the Mexicans, Otomies, Taraſcas, Mayas, and Miztecas, were we in poſſeſſion of extenſive vocabularies of them, would probably be found to bear ſome affinity to each other. Our author informs us, that in a journey "made by the Spaniards, in the year 1606, from New-Mexico unto the river which they call *Tizon*, ſix hundred miles from that province, towards the north-weſt, they found there ſome large edifices and met with ſome Indians who ſpoke the Mexican language,"* &c.

With regard to the thirty-five languages which have been diſcovered in Mexico, and the fifty which the Portugueſe counted in Maragnon, in the beginning of the laſt century, no perſon will imagine that they are all radically different. Clavigero himſelf admits that there is a great affinity

* Vol. II, p. 214.

between ſome of thoſe languages, " which ſhews, he remarks, that they are ſprung from the ſame parent, namely, the *Eudeve*, *Opata*, and *Tanahumara*, in North-America, and the *Mocobi*, *Toba*, and *Abipona*, in South-America*." Even thoſe which, he ſays, are as different from each other as the Illyrian from the Hebrew, ſuch as the languages of the Mexicans, Otomies, &c.† it is probable will be found to bear ſome, perhaps a conſiderable, reſemblance to each other. The affinities of languages are not to be diſcovered by a ſuperficial view of them. Extenſive vocabularies ſhould be collected, and theſe ſhould be examined and compared with labour and with patience. In ſuch an inveſtigation too, it is of eſſential conſequence that the inquirer ſhould proceed with candour, as well as with caution.

Nothing is more common than for Indian traders, interpreters, or other perſons, to aſſert, that ſuch and ſuch languages bear no relation to each other: becauſe, it ſeems, that the perſons ſpeaking them cannot always underſtand one another. When theſe very languages, however, are compared, their relations, or affinities, are found out. It is by ſuch compariſons, that I have aſcertained, that the language of the Delawares is the language of ſuch a great number of tribes in Ame-

* Vol. II. p. 208. † Ibid.

rica. It is by ſuch compariſons, that future inquirers may diſcover, that in all the vaſt countries of America there is but one language : ſuch inquiries, perhaps, will even prove, or render it highly probable, that all the languages of the earth bear ſome affinity to each other. I have already diſcovered ſome ſtriking affinities between the language of the Yolofs [one of the blackeſt nations of Africa] and certain American tribes. What a field for inveſtigation does this laſt mentioned circumſtance open! Whilſt philoſophers are buſied in inveſtigating the influence of climate and food, and other phyſical agents, in varying the figure and complexion of mankind, they ſhould not neglect inquiries into the reſemblances of all languages. The farther we puſh our reſearches of this kind, the more we diſcover the proofs, if not of the abſolute derivation of all mankind from one pair, at leaſt of the ancient intercourſe of all the nations of the earth.

I now proceed to give ſome account of the different Aſiatic and European nations whoſe languages are compared with thoſe of the Americans*.

* The reader will pleaſe to obſerve that in the following vocabularies the American are ſeparated from the Aſiatic and other languages by a line thus :

The Semoyads ſeem moſt entitled to our firſt attention, as their range in Aſia is ſo great, and as their language ſeems to be ſo unequivocally preſerved in an immenſe portion of America.

The original Semoyads, Samojedes, or Samoëds, commonly called by the Ruſſians, Samoyedi, "inhabit the northernmoſt part of Ruſſia along the coaſts of the Icy-Sea, from the river Petchora as far as the Lena, and are divided into the European and Siberian Semoyads†." All the Semoyads lead a wandering life.

The Semoyads, 120, dwell in the vicinity of Petchora, near the Frozen-Sea: thoſe 121, dwell in the vicinity of the town of Obdorſk, near the ſame ſea: 122, in Joraczkago: 123, in Mangaſea: 124 in Tooroogan∫ko: 125, 126, on the river Tomſk, in Siberia: 127, near Narim on the Obe in Siberia: 128, on the river Kett; and, 129, in the diſtrict of Timſkago.

The numbers affixed to the Aſiatic nations are the numbers by which theſe nations are marked in the *Vocabularia Comparativa* of Pallas. In a few inſtances, I have not exhibited any compariſon of the American with the Aſiatic or other words. In theſe caſes, the line is not made uſe of.

† The words in inverted commas are taken from a very uſeful work, entitled *Survey of the Ruſſian Empire*, &c. p. 64. By Capt. Sergey Pleſchéef. Engliſh Tranſlation. London: 1792. 8vo. I ſhall frequently refer to this work in the following pages.

The Karaſſini, 130, inhabit the kingdom of Carezem, not far from the Gihon, called Oxus by the ancients.

Taweeguini, 131.

Kamaſtſhini, 132, dwell on the river Kama, a branch of the Volga.

The Koiballi, or Kaybalhi, 133, and the Moutori, 134, are of the ſame race with the Semoyads. They are diſperſed in different parts of Siberia, as on the rivers Obe, Eniſſey*, Kett, Tom, &c.

The Mogul-Tartars, 135, are alſo called Mungals. They are principally diſperſed in the deſerts of Gobey, and partly in the diſtrict of Selenghinſk†. The Mungals do not conſider themſelves as Tartars‡.

The Boureti, 136, called by the Ruſſians, Bratskie, "live on the banks of the Baical, and other places in the government of Irkoutſk: they differ from the Toungooſi only by their language, which is compounded of the Mungalian: they ſubſiſt by the breeding of cattle and hunting, and are all idolaters, governed by Shamans§." Bell, who calls them Buraty, ſays their faces

* Jeniſea, Jeniſei, Jenzea.
† Pleſchéef, p. 65.
‡ Strahlenberg, p. 51.
§ Pleſchéef, p. 67.

" are not quite ſo flat as thoſe of the Kalmucks; their noſes being ſomewhat higher, and their countenances more open*."

The Kalmuks, 137, or as they are called by the Ruſſians, Kalmhyki and Kalmyki, " ſpeak the Mungalian language, obſerve the religion of Lama, get their livelihood chiefly by the breeding of cattle, and live in large kibitki, a kind of tents. Some of them have carried their habitations into the circuit of Stavropol in the government of Siberia, and are Chriſtians†."

The Toungooſi, Tunguſi, or Tonguſians, are a very numerous people. In the time of Strahlenberg, they were thought to amount to ſeventy or eighty thouſand men‡. " They are diſperſed from the river Eniſſey as far as the ſea of Okhotſk, and from the Penjinſkaya Gooba, beyond the Chineſe frontier: they live by hunting and fiſhing; their tongue is a dialect of the Manjour. They are all idolaters, under the government of Shamans ‖."

Some writers are of opinion, that ſome of the Toungooſi came originally from Dauria§. On the authority of the *Chineſe Annals*, and other

* Vol. I. p. 299, 300. † Pleſchéef, p. 66.
‡ Page 450. ‖ Pleſchéef, p. 67. § Iſbrand Ides and Adam Brandt, as quoted by Strahlenberg, p. 451.

works, it is asserted that the ancestors of the Tongoosi were the first original Tartars *. They call themselves Kalljak-Tzin, That is, "generations who have taken their fixed abode in certain places."

The Toungoosi, 138, dwell near the town of Nerzinsk: those 139 on the Jenisea: 140, in the Province of Mangasea: 141, in Bargoozin: 142, in Upper Angerskich: 143, near Yakutska: 144, near Ochotska.

The Lamuti, 145, the Chapogirri, 146, and the Yukaghiri, 147, dwell on the river Eniffey.

The Arii, 148, the Kottowi, 149, the Assani, 150, the Inbaci, 151, and the Pumpocolli, 152, all inhabit in the vicinity of the Eniffey. They are now very few in number†.

The Koriaki, or Koræki, live in the nothern part of Kamtchatka, "in the vicinity of the Penjinskaya Gooba, and on the coast of the Eastern Ocean, almost as far as the Anadir. They are divided into the sedentary or fixed, and the wandering or the rein-deer Koriaki: the former subsist by hunting and fishing, and the latter by rearing reindeer. Their mode of living, their manners, and customs are very similar to those of the Kamtchadals ‡." Strahlenberg says they are

* Strahlenberg, p. 451. † Pallas. ‡ Pleschéef, p. 69.

beardleſs like the Laplanders, Semoyads, and Oſtiaks: "For, in the firſt Place, they have naturally very little hair about their mouth, and what little they have they pluck out, as do alſo the *Jakuhti*, *Tungusü* and *Kalmucks**." It is hardly neceſſary to obſerve, in this place, that the American Indians very generally pull out their beards, as well as the hair from other parts of their bodies.

The Koriaki 153, dwell in the government of Irkoutſk: 154, on the river Kolhima; and 155, on the river Tigyl.

Under this head of Koriaki, I may mention the inhabitants of the iſland of Caraga, 156, which is ſituated near the north-eaſt coaſt of Kamtchatka. Pallas ſays, they ſpeak the Koriaki language.

The Tchouktchi, or Tchuktſchi, 157, inhabit "the north-eaſtern part of Siberia, between the rivers Kolhima and Anadir, and are diſtinguiſhed by the names of Fixed and Rein-deer Tchuktchi: they are very rude and ſavage, and inclined to ſuicide. By reſemblance they ſeem to be of the ſame race with the Koriaki†." I may here obſerve, that ſuicide is the vice of our American Indians. Is not ſuicide more common among ſavage than among civilized nations? I ſhall examine this queſtion in another place. Pallas ſays

* Strahlenberg, p. 396. † Pleſchéef, p. 71, 72.

the language of the Tchouktſchi is nearly a dialect of the Koriak.

The Kamtchadals are the people of Kamtchatka, or Jecco as it is called by the Chineſe. They are now under the ſubjection of the Ruſſians, and have embraced the Chriſtian religion. "They get their livelihood chiefly by hunting and fiſhing. In winter they live in ſubterraneous yurts, or huts, and in the ſummer in balagans, a kind of building raiſed on pillars in the manner of a pigeon-houſe*."

The Kamtchadals 158, live in the northern parts of the Peninſula, along the river Tigyl: 159, in the weſtern part along the river Bolſhaya: 160, on the river Kamtchatka, towards the North-Cape.

The Japonians, or Japoneeſe, 161, are the people of Japan.

The Kouriltzi, 162, inhabit the ſouthern part of Kamtchatka, and the Kouriſkie, or Kurile-Iſlands, which are ſituated between Kamtchatka and Japan.

The Mandſhuri, or Manjouri, 163; the Kittawini, 164; and the Tangutani, 165, inhabit the country, called Chineſe-Tartary.

* Pleſchéef, p. 68.

The Indoſtani, 168, are the natives of Bengal; thoſe 169, are the natives of Deccan.

The Malays, 183, and the Javaneſe, 184, are well known by theſe names.

The Leſghis, Leſghintzi, or Leſguintſi, dwell on and near Mount Caucaſus. They "are divided into twenty-ſeven tribes*." They are ſaid to be a reſtleſs and faithleſs people, "making frequent incurſions into Georgia and other neighbouring countries†."

The Leſghis, 50, dwell on the Antzoogk: 51, on the Jawr; 52, on the Choonzawgk; and 53, on the Deedo.

The Tchiochonſki, 54; the Eſtlandians, 55; the Carelians, 56; the Olonetzi, 57; and the Lopari, 58, inhabit the country on both ſides of the Gulph of Finland. All theſe have a Finnic origin.

The Zhiryané, 59, "are found in the government of Perme, and, like the Permiaki, can hardly be diſtinguiſhed from the Ruſſians: ſome of them have gone over to the river Obe‡." They are deſcended from the Tchude, or Finns‖.

The Permiaki, or Permians, 60, dwell in the

* Pleſchéef, p. 63. † Ibid, p. 332.
‡ Pleſchéef, p. 53. ‖ Ibid. p. 133.

government of Perme, and about the northern parts of the river Obe.*

The Mordva, or Morduini, 61, are divided into two tribes, viz. the Mokſhan and the Erzian. They inhabit the government of Nizney-Novgorod, Kazane, Sinbirſk, Oufa, and Penza. Moſt of them are Chriſtians†. Like the Tchuvaſhi, they make the doors of their houſes to the ſouth, "that they may offer their prayers to the Sun." They ſacrifice an ox to their god, whom they name *Jumiſhipas*‡.

The Mokſhan 62, I have juſt mentioned as a branch of the Mordva.

The Cheremiſſi, 63, more properly Tcheremiſſi, inhabit the governments of Kaſane, Nizney-Novgorod, and Orenburg. Some of them are Chriſtians, others Idolaters§. Theſe people have deſcended from the Finns. Their language has a great affinity with that of the Finns, but it is much mixed with that of the Ruſſians and Tartars‖.

The Tchuvaſhi, 64, called alſo Czuwaſchi, are in every reſpect like the Tcheremiſſi, and live in the

* I beg leave to mention, in this place, that the Permiaki call the eye, *Schin* (Strahlenberg). The Chikkaſah-Indians call the eyes Skin. The Sankikani call the eye *Schinquoy*. See the Vocabularies, No. xvii.

† Pleſchéef, p. 55. ‡ Strahlenberg, p. 412, 413.

§ Pleſchéef, p. 54. ‖ Strahlenberg, p. 355.

ſame places with the Mordva: they are almoſt all Chriſtians*. "They offer all their firſt fruits to their god, whom they call *Thor*, and ſet before him "a certain loaf†."

The Votiaki, or Votti, 65, inhabit the governments of Kazane, and Viatka, and other neighbouring diſtricts. "They employ themſelves in huſbandry and breeding of cattle. Some of them are Chriſtians, but the greateſt part are Idolaters, and governed by their Shamans‡."

"The Vogoulitchi dwell in the northern part of the Oural Mountains. Part of them lead a wandering life, and ſome are ſettled. They ſub-

* Pleſchéef, p. 54, 55. † Strahlenberg, p. 355, 356.

‡ Pleſchéef, p. 53, 54.—The Shamans are vizards or conjurers, who are in high eſtimation among many of the idolatrous nations of Ruſſia. They pretend, (and unfortunately it is believed by the miſerable people among whom they reſide) that they can cure diſeaſes, avert misfortunes, and foretel things yet locked up in the womb of time. They pretend to do much more. I cannot help obſerving, in this place, that the conjurers among the American ſavages, are the Shamans of this country. Their very *exiſtence*, in both portions of the world, is a ſtriking proof of the miſerable and debaſed condition of extenſive families of mankind. *It* tells us, however, what was once probably, the conditions of thoſe very nations whom ſcience and freedom now enlighten. *It* tells us what may again be our lot, ſhould we relapſe into times of ſtupidity and error. But even the wiſeſt of nations are ſtill ſomewhat under the government of Shamans.

ſiſt chiefly by hunting and fiſhing. Some of them are Chriſtians; the reſt are Idolaters*." Strahlenberg ſays that theſe people are deſcended from the Huns†. When the Vogoulitchi have killed ſeveral bears in the woods, they offer *three* of them to their gods‡.

The Vogoulitchi 66, dwell in the government of Tobolſk in Siberia: 68, near Chendeema, and 69, near Berezov, both in the government of Tobolſk.

The Oſtiaks 70, dwell about Berezowa: 71, near Narim: 72, on the Ioganni: 73, in the diſtrict of Loompokonſk: 74, in the diſtrict of Waſſioguanſkawgo: 75, on the river Taz.

The Perſians, 76, are well known by this name.

The Curdi, 77, are the people of Curdiſtan, or Gurdiſtan.

The Oſetti, Oſſetintzi, or Oſſi, 79, are ſuppoſed to be the ancient Uzi. They live in the middle part of the Caucaſian-Mountains.

The Dugorri, 80.

The Turks, 88, are well known by this name.

* Pleſchéef, p. 55. † Page 97. ‡ Strahlenberg, p. 96, 97.

The Tartars, 89, dwell in the province of Kazane: 90, 91, in the government of Orenburgh, in Sibèria: 92, 93, on Mount-Caucaſus: 94, near the town of Tobolſk: 95, in the diſtrict of Tchatſkago: 96, in the diſtrict of Cheeollimie: 97, on the Jeniſea: 98, near Kooznetſkaw; and 99, on the Baraba.

The Kangatſi, 100, live in Independent Tartary, in Aſia.

The Teleouti, or White-Kalmuks, 101, live in villages about Kuznetſk.

The Bucharians, or Baſhkirtzi, 102, dwell in the ſouthern part of the Uralian-Mountains.

The Kirghiſtzi, or Kirghis-kaiſaks, 104, between the rivers Oural and Emba.

The Yakouti, 106, dwell near the rivers Lena, Yana, &c. in Siberia. "Their outward appearance, language, cuſtoms and faſhions, ſhew that this race deſcends from a mixture of Tartars and Mungals*."

The Kartalini, 108, dwell on Caucaſus.

The Imeretians, 109, people of Imeretia.

The Suanetti, 110; the Kabardinian Tcherkeſſi, 111; the Altekeſick-Abiſſinian, 112; the

* Pleſchéef, p. 60.

the Kuſhazibb-Abiſſinian, 113; the Tchechentzi, 114; the Inguſhevtzi, 115; the Tooſchetti, 116; the Kazee-Koomitſki, 117, and the Akaſhini, 119, all dwell on and near Caucaſus.

In my vocabularies, I have alſo given a place to the Chineſe; to the Vindæ, or Vandals, who inhabit the countries of Luſatia and Carniola; to the native Iriſh; to the Wallachians, or people of Walachia, Moldavia, and the frontiers of Tranſylvania; and to the Anglo-Saxons. I have alſo mentioned the Eſkimaux, who there is every reaſon to believe are derived from Aſia, as well as the other Americans*.

* The foregoing notices concerning the Aſiatic and European nations will, doubtleſs, be thought too brief: but neither time nor inclination would permit to enter farther on the ſubject at preſent. As we are now in poſſeſſion of excellent maps of the countries inhabited by the nations whom I have mentioned, the reader will not find it a difficult matter to diſcover, with care, the preciſe places of their reſidence. The beautiful maps prefixed to Pennants' *Arctic Zoology* are worth conſulting. I would alſo refer him to the map prefixed to Pleſchéef's *Survey;* and to that in Strahlenberg's work, entitled an *Hiſtorico-Geographical Deſcription of the North and Eaſtern Parts of Europe and Aſia*, &c. Engliſh tranſlation. London: 1738. 4to. This is the work which I have often alluded to in the courſe of this inveſtigation.

THE comparative vocabularies which are publiſhed in this memoir, ſeem to render it certain, that the nations of America and thoſe of Aſia have a common origin. I flatter myſelf that this point is now eſtabliſhed with ſome degree of certainty, though I by no means ſuppoſe that what I have ſaid ſhould preclude the neceſſity of farther inquiries on the ſubject. On the contrary, I am perſuaded that I have only opened a mine, in which future labourers will diſcover great and many riches.

But it may be ſaid, the origin of the Americans is not yet aſcertained. My vocabularies only prove "that the Americans and many Aſiatic and European nations are the ſame people." They tell "us not which was the parent ſtock." I have already admitted theſe two poſitions, in a former part of this diſcourſe*, and I am willing to admit them through the whole of this diſcuſſion.

I have entered upon the ſubject of this memoir uninfluenced by theoretical authorities of any kind. I was of opinion that he who undertakes the inveſtigation of any important queſtion, whether it relates to phyſics or to morals, ſhould endeavour, as

* See page 15.

much as poſſible, to diveſt his mind of every ſpecies of prejudice: and what are many authorities as we call them, but prejudices of the ſtrongeſt kind? Thus influenced by an opinion of the neceſſity of a free and unbiaſſed inveſtigation of the ſubject, I concede, for the preſent, that it may be doubtful, whether the Aſiatic and European nations, whoſe languages I have compared with thoſe of the Americans, gave origin to the latter, or whether the latter are not rather the original ſtock of the former.

It was the opinion of Mr. Jefferſon, that the nations of America are "of greater antiquity than thoſe of Aſia." Our illuſtrious countryman was induced to adopt this opinion, from having, as he ſuppoſed, diſcovered that there is a much greater number of radical languages in America than in Aſia. If the poſition were eſtabliſhed, the inference might, perhaps, be maintained. But I think I have ſhown, that we are not in poſſeſſion of facts to prove that there are in America many radical languages, whatever may be done, at ſome future period, by a more complete inveſtigation of the ſubject. On the contrary, my inquiries ſeem to render it probable, that all the languages of the countries of America may, in America, be traced to one or two great ſtocks. In Aſia, I think, they may confidently be traced to one. For the language of the Mexicans, which is ſo different from

that of the other Americans, has ſome affinity to the languages of the Leſghis and the Perſians: and I have already obſerved, that the languages of theſe two Aſiatic nations are preſerved among many American tribes*.

I believe it is a fact, that in America there is frequently leſs affinity between languages which I conſider as being radically the ſame, than there is in Aſia between languages which are alſo taken to be radically the ſame. This, however, does not, in my opinion, prove that the Americans are of greater antiquity than the Aſiatics. It would ſeem to prove no more than this, viz. that the Americans alluded to have been longer ſeparated from each other in America, than the Aſiatics of whom I ſpeak have been ſeparated from each other in Aſia.

Since, then, the affinity which ſubſiſts between the languages of the Americans, and thoſe of the Aſiatics and Europeans does not, in my opinion, inconteſtibly prove, that the former are the deſcendants of the latter, but only that they are one and the ſame people, it is proper that I ſhould ſhow the real origin of the Americans by attending to other circumſtances beſides that of language. This I ſhall endeavour to do, principally by examining, in a few words, two intereſting features in the hiſtory of America.

* See pages 14, 67.

Firſt. I have already remarked, that were it not for the traditions of many American nations we might for ever remain in doubt concerning the real origin of theſe people*. The traditions of the tribes and nations of America are, indeed, entitled to much attention in an inquiry into their origin. For notwithſtanding the rude condition of moſt of theſe tribes, their traditions are often preſerved for a long time in conſiderable purity, as I have diſcovered by much attention to their hiſtory. Beſides, it is certainly an eaſy matter for nations, however ignorant of arts, to preſerve, through a ſeries of ſeveral generations, the great features of their hiſtory. Thus what circumſtances ſhould prevent the poſterity of the preſent Chikkaſah from knowing that the nation originally croſſed the Miſſiſippi? Or is it likely that the poſterity of the Sawwannoo will ever forget that they once inhabited the banks of the Savanna-River?

If all, or many, of the North-American tribes had preſerved a tradition, that their anceſtors formerly dwelt towards the riſing of the ſun, and that in proceſs of time, impelled by the ſpirit of conqueſt, by urgent neceſſities, by caprice, or by the influence of a dream, they had moved towards the ſetting of the ſame planet, would not ſuch a tradition be thought entitled to ſome attention in an

* See page 15.

inquiry concerning the original of theſe people? Would not ſuch a tradition rather favour the opinions of thoſe writers who have imagined, that the Norwegians, the Welſh, and other nations of Europe, have been the principal peoplers of America? But the nations of America have not preſerved any ſuch tradition as this. On the contrary, their traditions inform us that they came from the weſt; that they croſſed the Miſſiſippi, and that they gradually travelled towards the eaſt. "When you aſk them," ſays Lawſon, ſpeaking of the Carolina-Indians, "whence their Fore-fathers came, that firſt inhabited the country, they will point to the Weſtward and ſay, *Where the Sun ſleeps, our Fore-fathers came thence*†," &c.

As far as my inquiries have extended, all the Indian nations on this ſide of the Miſſiſippi aſſert, that they paſſed from the weſt, from the north-weſt, or from the ſouth. Many of them ſpeak of their paſſage acroſs the Miſſiſippi. The Natchez informed Du Pratz, that before they came into the country eaſt of the Miſſiſippi, they dwelt nearly in the ſouth-weſt, "under the ſun.‡" The Muſkohge, or Creeks, aſſert that they croſſed the Miſſiſippi about the time that the army of Soto rambled through Florida.‖ The Chikkaſah have told me, that they formerly lived to the weſt of the

† A New Voyage, &c. p. 170.

‡ The Hiſtory of Louiſiana, &c. p. 292. ‖ See page 47.

Miſſiſippi, and that they relinquiſhed that country in obedience to a dream, in which they were adviſed to leave their weſtern eſtabliſhment, and to go to the country where the ſun riſes. I have been aſſured, that the Six-Nations aſſert that they travelled from the weſt, or ſouth-weſt. The Mahicanni have told me, that they came from the weſt beyond the Great-River, or Miſſiſippi. Roger Williams informs us, that the ſouth-weſt, or Sawwaniu, is the great ſubject of the diſcourſe of the Indians of New-England. "From thence, ſays our author, their traditions. There they ſay, at the ſouth-weſt, is the court of their great God Cawtantowwit. At the ſouth-weſt are their fore-fathers' ſouls. To the ſouth-weſt they go themſelves, when they die. From the ſouth-weſt came their corn and beans, out of the great God Cawtantowwit's field *."

The actual march of many of the American tribes ſtrongly ſupports their traditions. We have traced the Sawwannoo from the ſouth†, and it is known that the Tuſcaroras came from the ſouth when they joined the confederacy of the Five-Nations. A few years ago, there were ſtill living ſome old Indians who recollected when a part of the Chikkaſah nation firſt arrived in the neighbourhood of St. Auguſtine, from the weſtern ſide

* A Key into the Language of America, &c. † See pages 32, 33, 60.

of the Miſſiſippi. I do not think it neceſſary to mention other inſtances.

The peregrination of the Toltecas, the Mexicans, and other nations, ſtrongly ſupport the notion of their Aſiatic origin. If we can depend upon the teſtimony of the unfortunate Boturini, the firſt of theſe nations even preſerved in their Divine Book a repreſentation of "their journey in Aſia, their firſt ſettlements upon the Continent of America, the founding of the kingdom of Tula, and their progreſs till that time.*" It is to be regretted that our information concerning the Toltecas is ſo much involved in obſcurity, and perhaps in fable. The migration of the Mexicans has much more the appearance of truth. It is ſaid, that until about the year 1160 of our æra, they inhabited a country, called Aztlan, which was ſituated far to the north of the gulph of California. In their progreſs to the ſouth, they croſſed the Rio-Colorado, or Red-River, which empties itſelf into the top of the gulph, and afterwards croſſed the Gila, a branch of the Colorado, where remains of a vaſt edifice which they conſtructed are ſtill to be ſeen†. The remaining part of their rout I do not think it neceſſary to purſue, as my

* Clavigero's Hiſtory of Mexico, vol. I. p. 87.

† Ibid. p. 112, 113, 114, &c.

only object, at preſent, is to ſhow that they migrated from the northward.

Secondly. When the Europeans took poſſeſſion of the countries of North-America, they found the weſtern parts of the continent much more thickly ſettled than the eaſtern. This aſſertion is confirmed by the teſtimony of all the earlier viſitors of America; and it is a fact which, in my opinion, gives conſiderable weight to the theory, that the Americans are of Aſiatic origin. I ſhall not attempt to conceal that this greater degree of population of the weſtern parts of America was uſed as an argument to prove the derivation of the Americans from Aſia almoſt two hundred years ago†.

Many monuments, which have eſcaped the ravages of time, and will probably, for ages yet to come, ſolicit the attention of the antiquary and philoſopher, are ſo many proofs of the higher degree of population of the weſtern over the eaſtern parts of North-America. The monuments which I allude to are the large earthen fortifications or walls, the vaſt mounds, and other ſimilar works, which have been diſcovered in America. Theſe are to be ſeen in every part of the continent. But I believe, it is a fact, that they are much leſs numerous in the countries which ſtretch along the Atlantic-Ocean, and from thence to the great

† See Brerewood's Enquiries, &c. p. 117.

ranges of our mountains, than they are in the countries which are comprehended between thoſe mountains and the Miſſiſippi. There are good reaſons for ſuppoſing that theſe monuments are ſtill more numerous in the vaſt countries weſt of the Miſſiſippi†.

I find my ſubject ſtretching into great extent. In poſſeſſion of many new facts, and diſpoſed to ſpeculate upon them, it would be an eaſy taſk to increaſe the value, as well as the bulk, of this memoir. But time is not at my command; and health has long forſaken me. From the ſummit of one hill, I diſcern another and another; and the valley or the plain, to which I have been anxious to direct my ſteps, is ſtill far off. Prudence requires that I ſhould repoſe in ſome humbler ſpot. Yet I ſhall proceed a little farther.

It was the opinion of Poſtel, that all the countries of North-America were peopled by the Atlantides, inhabitants of Mauritania. This writer is ſaid to have been the firſt "who made ſuch a difference between the two *Americas*, by means of the Iſthmus of *Panama*; that according to him, and thoſe who have adopted his Opinions, the Inhabitants of thoſe two Continents have nothing

† See Papers relative to certain American Antiquities. By Winthrop Sargent, Eſq. &c. p. 9.

common in their Origin*." I have not ſeen what Poſtel has written on the ſubject; nor can I readily conceive by what arguments he has defended an hypotheſis, ſo extraordinary, and ſo eaſily diſproved. But even in our own times, an opinion ſomewhat ſimilar to that of Poſtel has been maintained by a writer of much learning, and of extenſive reſearch. "We conjecture," ſays the Abbé Clavigero, the author I allude to, "that the anceſtors of the nations which peopled South-America went there by the way in which the animals proper to hot countries paſſed, and that the anceſtors of thoſe nations inhabiting all the countries which lie between Florida and the moſt northern part of America, paſſed there from the north of Europe†."

If my comparative view of the languages of America with thoſe of Aſia and of Europe, is of any importance in aſcertaining the parental countries of the Americans, it muſt then be admitted, that it is unfavorable to the notion, that the people of the countries of the northern and the ſouthern continents of the new-world have a different origin. I have already pointed out the reſemblances which ſubſiſt between the languages of ſeveral nations in North and ſeveral nations in

* See Charlevoix's Preliminary Diſcourſe, p. 3.

† The Hiſtory of Mexico, vol. II. p. 215.

ranges of our mountains, than they are in the countries which are comprehended between thoſe mountains and the Miſſiſippi. There are good reaſons for ſuppoſing that theſe monuments are ſtill more numerous in the vaſt countries weſt of the Miſſiſippi†.

I find my ſubject ſtretching into great extent. In poſſeſſion of many new facts, and diſpoſed to ſpeculate upon them, it would be an eaſy taſk to increaſe the value, as well as the bulk, of this memoir. But time is not at my command; and health has long forſaken me. From the ſummit of one hill, I diſcern another and another; and the valley or the plain, to which I have been anxious to direct my ſteps, is ſtill far off. Prudence requires that I ſhould repoſe in ſome humbler ſpot. Yet I ſhall proceed a little farther.

It was the opinion of Poſtel, that all the countries of North-America were peopled by the Atlantides, inhabitants of Mauritania. This writer is ſaid to have been the firſt "who made ſuch a difference between the two *Americas*, by means of the Iſthmus of *Panama*; that according to him, and thoſe who have adopted his Opinions, the Inhabitants of thoſe two Continents have nothing

† See Papers relative to certain American Antiquities. By Winthrop Sargent, Eſq. &c. p. 9.

common in their Origin*." I have not ſeen what Poſtel has written on the ſubject; nor can I readily conceive by what arguments he has defended an hypotheſis, ſo extraordinary, and ſo eaſily diſproved. But even in our own times, an opinion ſomewhat ſimilar to that of Poſtel has been maintained by a writer of much learning, and of extenſive reſearch. "We conjecture," ſays the Abbé Clavigero, the author I allude to, "that the anceſtors of the nations which peopled South-America went there by the way in which the animals proper to hot countries paſſed, and that the anceſtors of thoſe nations inhabiting all the countries which lie between Florida and the moſt northern part of America, paſſed there from the north of Europe†."

If my comparative view of the languages of America with thoſe of Aſia and of Europe, is of any importance in aſcertaining the parental countries of the Americans, it muſt then be admitted, that it is unfavorable to the notion, that the people of the countries of the northern and the ſouthern continents of the new-world have a different origin. I have already pointed out the reſemblances which ſubſiſt between the languages of ſeveral nations in North and ſeveral nations in

* See Charlevoix's Preliminary Diſcourſe, p. 3.

† The Hiſtory of Mexico, vol. II. p. 215.

South-America*. Other reſemblances will be diſcovered by an inſpection of the vocabularies. Thus we trace the language of the Jaioi of Guaiana to that of the Koriaki, and other northern Aſiatics. We trace the language of the Shebaioi, another nation of Guaiana, to the languages of the Taweeguini, the Semoyads, the Toungooſi, the Yokagirri, the Kottowi, the Aſſani, &c†. The language of the Caraïbes, who may be called South-Americans, has a remarkable affinity with that of ſeveral nations in the north of Aſia‡. We diſcover an evident affinity between the language of certain Braſilians and that of the Kuſhazibb on Mount-Caucaſus, the Vogoulitchi, and the language of the Inbaci, who dwell in the vicinity of the Eniſſey‖. Even in the imperfect vocabulary of the Peruvians, I diſcover the language of

* See pages 71, 72.

† See page 22 of the vocabulary, in the note.

‡ The Caraïbes call father, *Baba:* the Tartars on the Jeniſea call it the ſame. There is even ſome reſemblance between the language of the Caraïbes and that of the Cheremiſſi. The former call the ſun, *Kàchi;* the latter *Ketſche.* The former call a ſtone, *Tèbou:* the Leſghis, 50, call the ſame, *Teb.* There is moreover ſome affinity between the language of the Caraïbes and that of the Eſkimaux, who are undoubtedly Aſiatics. The former call the earth, *Nonum:* the latter, *Nuna.*

‖ The Braſilians call fire, *Tata.* The Vogoulitchi, 67, call the ſame *Tat.* The former call the eyes, *Deſſa,* and *Deſa.* The Inbaci *Dees.*

ſome of the Caucaſian tribes*. The language of the Chileſe, who inhabit the utmoſt limits of my reſearches in South-America, may alſo be traced to that of the Tcherkeſſi, the Zhiryané, the Vogoulitchi †, &c.

I do not mean, by theſe obſervations, to aſſert, that South-America has not received any of its inhabitants from the parallel parts of Aſia or Africa. Accidents, with which we are not acquainted, may have thrown both ſouthern Aſiatics and Africans upon the coaſts of America. But hypotheſis ſhould be avoided as much as poſſible in an inquiry ſuch as this; and ſimplicity in the inveſtigation ſhould be aimed at. From a compariſon of the languages of the South-Americans with thoſe of the Aſiatics, I cannot doubt that the former, as much as the North-Americans, are the deſcendants of the latter. If we diſcover ſome reſemblance between the languages of South-America and that of the Malays, &c. the ſame may be ſaid of the languages of the North-Americans and the Malays. The only inference I

* In the language of the Peruvians, the earth is called *Lacta*. It is *Latta* in the language of the Chechengi, and *Laite* and *Latte* in that of the Ingooſhevi, or Inguſhevtzi, who both live in the middle of the mountains of Caucaſus.

† The Chileſe call the eyes, *Ne*: the Tcherkeſſi, *Ne*. The former call the ears, *Pilum*: the Zhiryanè, the Permiaki, &c. *Pel*: the Vogoulitchi, *Pel, Pail*, &c.

think proper to deduce from ſuch reſemblances is this, that the languages of the Americans in both continents, and the Malays, &c. retain ſome fragments of the language which they have both borrowed from the more northern Aſiatics†.

As to Clavigero's notion that there was "an ancient union between the equinoctial countries of America and thoſe of Africa, and a continuation of the northern countries of America with thoſe of Europe or Aſia; the latter for the paſſage of beaſts of cold climes, the former for the paſſage of quadrupeds and reptiles peculiar to hot climes*:" it is not, in this inquiry, entitled to much attention. Nevertheleſs, I beg leave to make a few obſervations on the ſubject.

It never will be denied by philoſophers, that many parts of the world which are now widely ſeparated, were once much more contiguous, and even united. Thus Sicily was united to the continent of Naples, and Spain is ſaid to have been united to Africa. There is good reaſon to believe, that the continents of Aſia and North-America were once united, not merely at the ſtreights of Anian or Behring, but even as low as about the latitude of 52, and perhaps ſtill farther ſouth. The chain of iſlands which modern navigators

† See the note p. 33, 34, 35, 36 of the Vocabulary.

* Vol. II. p. 220.

have found between the two continents, are probably the fragments of the land which once ſtretched from one continent to the other. It is highly probable that the principal population of America was accompliſhed before this ſeparation took place; and at the ſame time many of the animals of Aſia may have paſſed into America, and many of thoſe of America may have paſſed into Aſia.

If there had ever been ſuch an equinoctial union of America and Africa, as Clavigero conjectures, would not many of the quadrupeds and other animals of the laſt of theſe countries have been diſcovered in the countries of Chili and of Peru, and in fact in the whole of South-America? But very few of the quadrupeds of Africa have been diſcovered in South-America, and the quadrupeds of this portion of the new-world are, in a great meaſure, peculiar to it. Neither the elephant, the rhinoceros, the hippopotamos, or the giraffe, have ever been diſcovered in America. Again, the Chileſe horſe*, and beaver†, the pacos, the vicugna, have not been found in any part of the world but in South-America.

It will be ſaid, that theſe obſervations rather favour the opinion that although America appears to have received all its human inhabitants from

* Equus biſulcus of Molina.

† Caſtor huidobrius of Molina.

the old-world, it has not received its animals from the ſame quarters. I do not doubt, that America has received ſeveral ſpecies of quadrupeds from Aſia and from Europe; and perhaps theſe countries have received in return ſome of the animals of America. At any rate, it is certain, that ſeveral of the quadrupeds known to naturaliſts are common to Aſia, and to America; and ſome few are common to theſe two continents and to Europe. But many other animals have never been found in any other part of the world than in America; and theſe I am willing, at preſent, to conſider as excluſively appertaining to America. Every thing, in my opinion, ſupports the notion, that there has been a ſeparate creation in the old and in the new world. Upon any other ſuppoſition than this, I am unable to explain the circumſtance of our continents having the raccoon, the opoſſum, the monax, the biſon, the pacos, and many other animals. The notions of Mr. Pennant on this ſubject are ingenious, but I do not think that they can be ſupported*.

As man is endowed with the capacity of inhabiting every climate; and as he is impelled by many imperious neceſſities to extend his empire over the whole world, it does not ſeem to have

* Introduction to the Arctic Zoology, p. 265, 266, 267, 268, 269.

been at all neceſſary to have created, as many writers have imagined, a different ſpecies of men in every quarter of the world. But with many animals the caſe is very different. Their latitudes are much more circumſcribed, and they have not the capacity of ſupporting a variety of climates. In the preſent conſtitution of thoſe animals, and in the preſent temperature of the globe, the muſk-deer of Thibet could not have travelled to the foreſts of Mexico or Peru, and the pacos could not have reached the mountains of Caucaſus. It ſeems neceſſary, then, to have created different ſpecies of animals in different parts of the world.

This obſervation applies ſtill more forcibly to many ſpecies of vegetables. Theſe, being deſtitute of loco-motive powers, could not be extended over the globe but by the agency of man. It is true that he has done much in this way. But when we find thouſands of ſpecies of vegetables limited to particular countries, and ſometimes to very narrow diſtricts of ſuch countries, we deſiderate the agency of man, and ſeem obliged to confeſs, that with reſpect to vegetables in particular, there has been a different creation in different portions of the world. North-America, it is true, poſſeſſes ſome of the vegetables of Aſia and of Europe. But what naturaliſt has diſcovered in any other part of the world, any of the numerous ſpecies of vegetables which are ſaid to be peculiar

to America? Where, for inſtance, are the *Lenni-Hittuck* of the Delaware-Indians ?*

Having, in the progreſs of this inveſtigation, aſcertained that the Americans, whom we have had an opportunity of contemplating, derive their origin from Aſia, it were a deſirable circumſtance to know at what period the new population took place. But here we cannot walk with any degree of certainty. Many circumſtances, however, render it probable that the population was accompliſhed at different periods, ſome of which muſt have been extremely remote.

" We do not doubt, ſays Clavigero, that the population of America has been very ancient, and more ſo than it may ſeem to have been by European authors. 1. Becauſe the Americans wanted thoſe arts and inventions, ſuch, for example, as thoſe of wax and oil for light, which, on the one hand, being very ancient in Europe and Aſia, are on the other moſt uſeful, not to ſay neceſſary, and when once diſcovered, are never forgotten. 2. Becauſe the poliſhed nations of the new-world, and particularly thoſe of Mexico, preſerve in their traditions and in their paintings the memory of the Creation of the world, the building of the tow-

* See page 26, in the note.

er of Bable, the confuſion of languages, and the diſperſion of the people, though blended with ſome fables, and had no knowledge of the events which happened afterwards in Aſia, in Africa, or in Europe, although many of them were ſo great and remarkable, that they could not eaſily have gone from their memories. 3. Becauſe neither was there among the Americans any knowledge of the people of the old continent, nor among the latter any account of the paſſage of the former to the new-world. Theſe reaſons, concludes our author, we preſume, give ſome probability to our opinion*."

Theſe arguments are not concluſive. I am willing to admit that the ignorance of the Americans concerning ſome of the uſeful and leaſt periſhable arts is a ſtrong proof of the high antiquity of the nations of the new-world. I do not place as high a value upon the ſtory that the Mexicans and other nations of America preſerve the memory of the creation of the world, the confuſion of languages, &c. I do not mean to deny that veſtiges of ſuch traditions may have been preſerved; but I regret that there is ſo much reaſon to doubt a large portion of what authors, particularly the Jeſuits, have ſaid upon the ſubject. Clavigero's third argument is, perhaps, leaſt of all enti-

* Vol. II. p. 202.

tled to attention. He himſelf tells us that Boturini, whom I have already mentioned, aſſerts, that the Toltecas had painted their journey in Aſia, and their firſt ſettlement in America, &c*; and Mr. de Guignes, in a memoir which I cannot now procure, aſſures us, that the Chineſe preſerve in their annals, the hiſtory of a voyage to America, early as the year 458 of our æra. What degree of credit may be due to Buturini's aſſertion, or to the hiſtory of the Chineſe navigation, I cannot pretend to determine.

If it be admitted, that the comparative view which I have exhibited of the languages of America with thoſe of Aſia and Europe, is a proof of the ſameneſs of the people of theſe portions of the world; and if it be admitted, that the other circumſtances which I have mentioned, eſtabliſh the derivation of the Americans from the old-world, it may then be rendered highly probable, that the periods of the eſtabliſhment of many American nations in their new ſettlements are extremely remote. Clavigero remarks, that the Americans "ſhew great firmneſs and conſtancy in retaining their languages†." This, as far as my inquiries have extended, appears to be ſtrictly true. The languages of many of the tribes of North-America have undergone leſs alteration in the term of one hundred and fifty years, than the generality of

* Vol. I. p. 87. † Vol. II. p. 210.

the poliſhed languages of Europe in the ſame time. Since, then, the languages of America are ſo gradual in their change, it will appear probable that many hundred, perhaps three or four thouſand, years have been neceſſary to produce the difference of dialects which we obſerve between many American and Aſiatic nations.

I am not ignorant that the conjecture which I have hazarded concerning the remoteneſs of the periods at which many of the American tribes ſeparated from their parental ſtocks in the old-world, does not accord with the ſentiments of ſome celebrated writers on the ſubject. What Mr. de Buffon has written concerning the phyſical infancy of the new-world, and the recent date of its population, is known to every one*. We are often charmed, we are ſometimes conquered, by the eloquence of this writer. His followers are numerous. A late writer‡, who unites the talents of a poet and philoſopher to the abilities of a phyſician, adopts the opinion, that America has been raiſed out of the ocean at a later period of time than the other three quarters of the globe. He imagines, that the proofs of this hypotheſis are to be found in the greater comparative heights of the mountains of America, the greater coldneſs of its re-

* Hiſtoire Naturelle, Vol. VI. &c.

‡ Dr. Eraſmus Darwin.

ſpective climates, the leſs ſize and ſtrength of its animals, and the "leſs progreſs in the improvements of the mind of its inhabitants in reſpect to voluntary exertions§." But what are we to ſay of the vaſt number of the ſpecies of animals and vegetables in America, of their magnitude, &c.? Theſe are, ſurely, no proofs of the phyſical infancy of America. On the contrary, in this vaſt portion of the world, we diſcover the influence of a hand which moulded matter into forms at periods extremely remote: we have good reaſons to believe as remote as in any other parts of the world. The phyſical infancy of America is one of the manydreams of the ſlumbering philoſophers of our times.

It remains for me to ſay a very few words concerning the comparative antiquity of the ſeveral tribes and nations of America. Theſe ſhall cloſe this diſcourſe.

A very learned writer has ſuppoſed, that the Mexicans and Peruvians came later into the new-world than any of the other Americans. It is his opinion that "the ancient Mexicans and Peruvians ſeem to be deſcended from thoſe nations, whom *Kublaikhan* ſent to conquer Japan, and who were diſperſed by a dreadful ſtorm, and it is probable

§ Zoonomia, &c. vol. I. p. 512. London. 1796, 4to.

that ſome of them were thrown on the coaſt of America, and there founded theſe two great empires*."

The antiquity of the Mexicans and Peruvians may confidently be traced to a more remote period than that juſt mentioned. The annals of theſe people aſcend much higher.

But I reſt their antiquity upon another circumſtance. It is the little reſemblance that is to be found between their languages and thoſe of the old-world. By the ſame mode of reaſoning, I conclude that the Six-Nations, and their brethren; the Cheerake, the Chikkaſah, and Choktah, are of very ancient eſtabliſhment in America, though probably poſterior to the Mexicans and Peruvians. On the contrary, all the nations of the Delaware-ſtock ſeem to have taken poſſeſſion of the countries of America at a much later period. The Delawares themſelves appear to be a more ancient people than the Chippewas, Sawwannoo, and other tribes ſpeaking their languages.

* Obſervations made during a voyage round the world, &c. By John Reinold Forſter, L. L. D, &c. p. 316. London: 1778. 4to. According to our author, Kublai-Khan reigned from the year 1259 to 1294 of the Chriſtian æra.

END OF THE PRELIMINARY DISCOURSE.

I. GOD.

Lenni-Lennâpe, or Delawares.	*Kitſchi Mannitto, Patamawos.*
Chippewas.	*Kitchi Manitou, Mannittoa.*
Minſi.	*Pachtamawos.* Keeſhellomeh, the maker of the ſoul.
Mahicanni.	Pottamauwoos.
Shawnees.	*Manitah, Wiſi Mannitto.*
Pottawatameh.	*
Miamis.	*
Meſſiſaugers.	*
Kikkapoos.	*
Piankaſhaws.	*
Algonkins.	*Kitchimanitou.*
Indians of Penobſcot and St. John's.	*
Narraganſets, &c.	*Manit, Manittoo.*
Senecas.	Haueneu.
Mohawks.	*
Onondagos.	*Nioh, Hawonia.*
Cayugas.	*
Oneidas.	*
Tuſcaroras.	*
Cochnewagoes.	*
Wyandots.	*

Naudoweſſies.	*Wakon, Tongo Wakon.*
Cheerake.	*
Muſkohge.	*
Chikkaſah.	*
Choktah.	*
Katahba.	*
Natchez.	*Coyococop-Chill.*
Mexicans.	*Teotl, Teutl.*
Darien-Indians.	*

Kamtchadals,	158.	*Kootchaw.*
———	159.	*Kootchawee.*
———	160.	*Koot.*
Semoyads,	122,127.	*Noob.*
———	126,128.	*Nom.*
Tartars on Mount-Caucaſus,	93.	*Alla.*
Semoyads,	123,124.	*Nga.*
———	125.	*Ngoa.*

II. HEAVEN.

Lenni-Lennape.	*Awoſſagamme.*
Chippewas.	*Speminkakwin.*
Minſi.	*
Mahicanni.	Spummuk.
Shawnees.	*
Pottawatameh.	*

Miamis.	- -	*
Meſſiſaugers.	-	*
Kikkapoos.	-	*Kiſhek*, "*ſky.*"
Piankaſhaws.	-	*
Algonkins.	-	*Spiminkakouin.*
Indians of Penobſcot and St. John's.	}	*Spumpkeeg.*
Narraganſets, &c.	-	*Keeſuck*, "*the heavens.*"

Tartars,	90,91,92.	*Kook.*
	91.	*Awa.*

III. FATHER.

Lenni-Lennápe.	*Nooch*, my father. *Gooch*, thy father.
Chippewas. -	*Naoſah.*
Minſi. -	*
Mahicanni. -	Noch, Ochhon.
Shawnees. -	Nuthau, Noothau, *Oſewah.*
Pottawatameh. -	Noſah.
Miamis. - -	*Nonſah*, Noſah.
Meſſiſaugers. -	*
Kikkapoos.	*
Piankaſhaws.	*
Algonkins.	*Nouſce.*

Indians of Penobſcot and St. John's.	*Meetungus.*
Narraganſets, &c.	*Oſh. Noſh*, my father.
- - -	*Coſh*, your father.
Senecas. - -	Hamegh.
Mohawks. -	Ragenea.
Onondagos. - -	*Agenenhos.*
Cayugas. - -	*
Oneidas. -	*
Tuſcaroras. -	*
Cochnewagoes.	*
Wyandots. -	Ieſtah.
Naudoweſſies. -	*Otah, Ottah.*
Cheerake. - -	*
Muſkohge. -	*
Chikkaſah. -	Aunkke.
Choktah. - -	Aunkke?
Katahba. -	*
Natchez. - -	*
Mexicans. - -	*Tahtli.*
Darien-Indians. -	*Tautah.*
Poconchi. - -	*Tat. Nutat*, my father. *Atat*, thy father. *Rutat*, his father. *Catat*, our father. *Atata*, your father. *Quitatacque*, their father.
Caraïbes. - -	*Baba.*

Semoyads,	120.	*Nieſje, Neeze.*
———	121.	*Neſe.*
———	122.	*Neeſſe.*
———	123.	*Eſſai.*
Finns,	56.	*Tawto, Tooawttaw, Tooawtto.*
———	57.	*Tawto.*
Tartars,	89, 90, 91, 94.	*Awtawee.*
———	92, 93, 95.	*Awtaw.*
Tartars in Bucharia,	102.	*Awtoo.*
Tartars on the Jeniſea,	97.	*Baba.*
Vindæ in Carniola and Luſatia,	6.	*Otſah.*
Wallachians, &c.	46.	*Tat.*
Kalmuks,	137.	*Eſſigai, Babaee, Abov.*

IV. MOTHER.

Lenni-Lennápe,	*Gahowees.*
Chippewas.	*
Minſi. - -	*
Mahicanni. -	Inguck.
Shawnees. -	*Newah.*
Pottawatameh. -	Nanna.
Miamis. -	*Miſſah.* Ningah, my mother.
Meſſiſaugers. -	*
Kikkapoos. -	*

Piankaſhaws. -	*
Algonkins. -	*
Indians of Penobſcot and St. John's.	*Neekouſe.*
Narraganſets, &c.	*Okaſu, Witchwhaw.*
Indians of Pennſylvania, according to William Penn.	*Anna.*
Senecas. -	Noyegh.
Mohawks. -	Iſtaah.
Onondagos. -	*Onurha.*
Cayugas. -	*
Oneidas. -	*
Tuſcaroras. -	*
Cochnewagoes. -	*
Wyandots. -	Nehah.
Naudoweſſies. -	*
Cheerake. -	*
Muſkohge. -	*
Chikkaſah. - -	Saſke.
Choktah. - -	*
Katahba. - -	*
Natchez. -	*
Mexicans. - -	*Nantli.*
Darien-Indians. -	*Naunah.*

Mordva, or Mordvani, 61.	*Awaee.*
Tartars in the province of Caſan, 89.	*Ana, Anawee.*

—— 91. -	*Anna.*
—— 93. -	*Ana.*
Tartars near the town of Tobolſk, 94.	*Ana.*
Ingooſhevi, 115. -	*Nana.*
Tooſhetti, 116. -	*Nana.*
Kazee-Koomitſki, 117.	*Neenoo.*
Semoyads in the province of Jeniſea, 122	*Newan.*
Toungooſi, 141. -	*Anee.*
Lamuti on the Jeniſea, in Siberia, 145.	*Anai.*
Vogoulitchi, in the government of Tobolſk, 68.	*Sees.*

V. SON.

Lenni-Lennápe. -	*'Nquis. Quiſſall,* his ſon.
Chippewas. - -	*
Minſi. - -	*
Mahicanni. - -	Ottayooman.
Shawnees. - -	*Nickethwah.*
Pottawatameh. -	*
Miamis. - -	*Ninquiſlah.*
Meſſiſaugers. -	*

Kikkapoos - -	*
Piankaſhaws. - -	*
Algonkins. -	*Nitianis*, ſons.
Indians of Penobſcot and St. John's	*Namun.*
Narraganſets, &c.	*
Senecas. -	*
Mohawks. -	*
Onondagos. -	*Hehawak.*
Cayugas. -	*
Oneidas. -	*
Tuſcaroras. -	*
Cochnewagoes. -	*
Wyandots. -	*
Naudoweſſies. -	*
Cheerake. -	*
Muſkohge. -	*
Chikkaſah. -	*
Choktah. -	*
Katahba. -	*
Natchez. - -	*
Mexicans. -	*Tepiltzin.*
Darien-Indians. -	*
Poconchi. - -	*Acun. Vacun*, my ſon. *Avacun*, thy ſon. *Racun*, his ſon. *Cacun*, our ſon. *Avacunta*, your ſon. *Cacuntacque*, their ſon.

Semoyads,	125.	*Nioma.*
———	120,121,122.	*Nioo.*
Kamaſtſhini, on the river Kama,	132.	*Neem.*

VI. DAUGHTER.

Lenni-Lennápe. -	*Wdan. Wdanall*, his daughter.
Chippewas. -	*
Minſi. -	*
Mahicanni. -	*
Shawnees. -	*
Pottawatameh. -	*
Miamis. -	*Neeſhan*, my daughter.
Meſſiſaugers. -	*
Kikkapoos. -	*
Piankaſhaws. -	*
Algonkins. -	*
Indians of Penobſcot and St. John's.	*Weedozer.*
Acadians, according to De Laet, p. 53.	*Netouch*, or *Pecenemouch.*
Narraganſets, &c.	*
Senecas. -	*
Mohawks. -	*
Onondagos. -	*Echrojehâwak.*
Cayugas. -	*
Oneidas. - -	*

Tuſcaroras. -	*
Cochnewagoes. - -	*
Wyandots. - -	*
Naudoweſſies.	*
Cheerake. -	*
Muſkohge. - -	*
Chikkaſah. - -	*
Choktah. - -	*
Katahba. - -	*
Woccons. -	*
Natchez. -	*
Mexicans. -	*Teuchpoch.*
Darien-Indians.	*

Semoyads,	126.	*Nieta.*
———	127,128.	*Ne.*
———	129.	*Neep.*

VII. BROTHER.

Lenni-Lennápe. -	*Nimat. Kimat*, thy brother.
Chippewas. -	*Neconnis.*
Minſi. -	*
Mahicanni. -	Netahcan, Nochheſum.
Shawnees. -	*
Pottawatameh. -	Seſah.
Miamis. - -	*Sheemah.*
Meſſiſaugers. -	*
Kikkapoos. -	*

Piankaſhaws. -	*
Algonkins. -	*Nicanich.*
Indians of Penobſcot and St. John's.	*Neecheer.*
Acadians, according to De Laet, p. 53.	*Skinetch.*
Narraganſets, &c. -	*Weemat.*
Senecas. - -	*
Mohawks. -	*
Onondagos. -	*Iattatége.*
Cayugas. - -	*
Oneidas. -	*
Tuſcaroras. -	*Caunotka.* Ketotkeh?
Cochnewagoes.	*
Hurons, according to Lahontan.	*Yatſi*, my brother.
Wyandots. -	*
Naudoweſſies. -	*
Cheerake. - -	Kenauleh.
Muſkohge. -	*
Chikkaſah. -	*
Choktah. - -	*
Katahba. -	*
Woccons. -	*Yenrauhe.*
Natchez. - -	*
Mexicans. - -	*Teoquichtuich.*
Darien-Indians. -	*Roopah.*

Semoyads, -	120.	*Naioo, Neka.*
———	121.	*Neeneka.*
	122.	*Neenaika.*
Tchiochonſki,	54.	*Seezoee.*
Toungooſi, -	140.	*Nokkoom.*
———	141.	*Needoo-Nokoonmee.*
Leſghis, -	50,51.	*Ooats.*

VIII. SISTER.

Lenni-Lennápe.	*Cheeſmus, Tauweema.*
Chippewas. -	*
Minſi. -	*
Mahicanni. -	Neetaumpſoh.
Shawnees. -	*
Pottawatameh. -	Miſſah.
Miamis. - -	*Sheemanſoi.*
Meſſiſaugers. -	*
Kikkapoos. -	*
Piankaſhaws. -	*
Algonkins. -	*
Indians of Penobſcot and St. John's.	*Uphonnomoon.*
Acadians, according to De Laet, p. 53.	*Nekicht.*
Narraganſets, &c.	*Weticks.*
Onondagos. -	*Akzia.*

Semoyads, -	120.	*Nainaioo, Nenaka, Neboko.*
——— -	121.	*Nebakoo, Nem, Papaoo.*
Leſghis, -	53.	*Akieſſio.*
Toungooſi, -	141.	*Nadaoo-Nokoonnee.*
——— -	143.	*Nokoon.*

IX. HUSBAND.

Lenni-Lennápe.	*Wechian*, your huſband.
Chippewas.	*
Shawnees. -	*Ochechee.*
Miamis. -	*Weewahrah.*
Indians of Penobſcot and St. John's.	*Nonnewarradeeock?*
Narraganſets, &c. -	*Waſick.*

Cheremiſſi, -	63.	*Watan.*
Semoyads, -	120.	*Waeezako.*

X. WIFE.

Lenni-Lennápe. -	*Wiwall*, his wife.
Chippewas. - -	*
Minſi. - -	*
Mahicanni. - -	Weewon.
Shawnees. - -	*
Pottawatameh. -	Neowah.
Miamis. - -	*Neeweewah*, my wife.
Meſſiſaugers. -	*

Kikkapoos. - -	*
Piankaſhaws. - -	*
Algonkins. -	*
Indians of Penobſcot and St. John's.	*Neeſeeweeock.*
Narraganſets, &c. -	*Weewo, Mittummus, Wullogana.*
Senecas. -	*
Mohawks. -	*
Onondagos. -	*
Cayugas. -	*
Oneidas. -	*
Tuſcaroras. -	*Kateocca.*
Cochnewagoes. -	*
Wyandots. -	*
Naudoweſſies. -	*
Cheerake. -	*
Muſkohge. -	*
Chikkaſah. - -	*
Choktah. - -	*
Katahba. - -	*
Woccons. -	*Yecauau.*
Natchez. -	*
Mexicans. -	*
Poconchi. -	*
Darien-Indians. -	*

Morduani, -	61. *Neeza.*
Vogoulitchi,	66. *Ne, Naim.*
	67. *Ne.*

Oſtiaks, -	70.	*Ne.*
Semoyads, -	121.	*Neoo.*
Tchouktchi,	157.	*Newegen, Newen.*
Koiballi, -	133.	*Naiooza.*
Tartars, -	96.	*Koodeet.*
——— -	97.	*Kaddi.*
Teleouti, -	101.	*Kati.*

XI. VIRGIN.

Lenni-Lennápe. -	*Kikochquees.*
Chippewas. -	*Jeckwaſſin*, girl. *Ickwee*, woman.
Minſi. - -	*Ochqueſis*, a girl.
Mahicanni. -	*Peeſquauſoo*, a girl.
Shawnees.	*Squauthauthau*, a girl.
Pottawatameh. -	*
Miamis. -	*Koneſſwah*, girl.
Meſſiſaugers. -	*
Kikkapoos. -	*
Algonkins. -	*Ickoueſſens*, girl.
Indians of Penobſcot and St. John's.	*Nunſkeenooſe*, girl.
Acadians, according to De Laet. -	*
Narraganſets, &c.	*Kihtuckquaw.*
Senecas. -	*
Mohawks. -	*
Onondagos. -	*Ixhagòni, Echro*, girl.
Cayugas. -	*

Oneidas. -	*
Tuſcaroras. -	*
Cochnewagoes. -	*
Wyandots. -	*
Naudoweſſies. -	*
Cheerake. -	*
Muſkohge. -	*Hoctocco*, a girl.
Chikkaſah. -	*
Choktah. -	*
Katahba. -	*
Woccons. -	*
Natchez. - -	*
Mexicans. -	*
Poconchi. - -	*
Darien-Indians. -	*Neenah*, a girl.

Kangatſi, in Independant Tartary, 100.		*Koes.*
Teleouti, -	101.	*Kiſſeetſchak.*
Semoyads, -	121.	*Nedookoo.*
——— -	123.	*Nieetſchoo.*
——— -	124.	*Chaſſakoo.*
Mogul-Tartars,	135.	*Kook, Koeoeken, Okeen.*
Boureti and Kalmuks, 136,137.		*Okeen.*
Vogoulitchi, -	69.	*Neoo, Anee.*
Oſtiaks, -	70.	*Neniaiwrem, Ewa.*
——— -	71.	*Ewi.*
——— -	72,73.	*Oeggooee.*

XII. BOY.

Lenni-Lennápe. -	*Pilawetſchitſch.*
Chippewas. -	*
Minſi. -	*Skahanſu.*
Mahicanni. -	*
Shawnees. -	*
Pottawatameh. -	*
Miamis. -	*Queeviſtah.*
Meſſiſaugers. -	*
Kikkapoos. -	*
Piankaſhaws. -	*
Algonkins. -	*
Indians of Penobſcot and St. John's.	*Skeenooſe.*
Acadians, according to De Laet, p. 53.	*
Narraganſets, &c.	*Wuſkeene.*
Senecas. -	*
Mohawks. -	*
Onondagos. -	*Haxhaa, Hehawak.*
Cayugas. -	*
Oneidas. - -	*
Tuſcaroras. -	*Wariaugh.*
Cochnewagoes. - -	*
Wyandots. - -	*
Naudoweſſies.	*
Cheerake. -	*

Oneidas. -	*
Tuſcaroras. -	*
Cochnewagoes. -	*
Wyandots. -	*
Naudoweſſies. -	*
Cheerake. -	*
Muſkohge. -	*Hoctocco*, a girl.
Chikkaſah. -	*
Choktah. -	*
Katahba. -	*
Woccons. -	*
Natchez. - -	*
Mexicans. -	*
Poconchi. - -	*
Darien-Indians. -	*Neenah*, a girl.

Kangatſi, in Independant Tartary,	100.	*Koes.*
Teleouti, -	101.	*Kiſſeetſchak.*
Semoyads, -	121.	*Nedookoo.*
——— -	123.	*Nieetſchoo.*
——— -	124.	*Chaſſakoo.*
Mogul-Tartars,	135.	*Kook, Koeoeken, Okeen.*
Boureti and Kalmuks,	136,137.	*Okeen.*
Vogoulitchi, -	69.	*Neoo, Anee.*
Oſtiaks, -	70.	*Neniaiwrem, Ewa.*
——— -	71.	*Ewi.*
——— -	72,73.	*Oeggooee.*

XII. BOY.

Lenni-Lennápe. -	*Pilawetſchitſch.*
Chippewas. -	*
Minſi. -	*Skahanſu.*
Mahicanni. -	*
Shawnees. -	*
Pottawatameh. -	*
Miamis. -	*Queeviſtah.*
Meſſiſaugers. -	*
Kikkapoos. -	*
Piankaſhaws. -	*
Algonkins. -	*
Indians of Penobſcot and St. John's.	*Skeenooſe.*
Acadians, according to De Laet, p. 53.	*
Narraganſets, &c.	*Wuſkeene.*
Senecas. -	*
Mohawks. -	*
Onondagos. -	*Haxhaa, Hehawak.*
Cayugas. -	*
Oneidas. - -	*
Tuſcaroras. -	*Wariaugh.*
Cochnewagoes. - -	*
Wyandots. - -	*
Naudoweſſies.	*
Cheerake. -	*

Muſkohge. - -	Chépaunwah.
Chikkaſah. - -	*
Choktah. - -	*
Katahba. - -	*
Woccons. -	*
Natchez. -	*
Mexicans. -	*
Poconchi. - -	*
Darien-Indians.	*

XIII. CHILD.

Lenni-Lennápe. -	*Nitſch, Nitſchaan.*
Chippewas. -	*Bobeloſhin.*
Minſi. -	*
Mahicanni. -	*
Shawnees. -	*Hippèlútha.*
Pottawatameh. -	*
Miamis. - -	*Ahpeeluſtah*, young child.
Meſſiſaugers. -	*
Kikkapoos. -	*
Piankaſhaws. -	*Pappooz.*
Algonkins. -	*Bobilouchins*, child, little children.
Indians of Penobſcot and St. John's.	*
Narraganſets, &c. -	*Papoos.*
Onondagos. -	*Ixhaa.*
Tuſcaroras. -	*Woccanookne.*

Semoyads,	123.	*Nütſchoo.*
Suanetti, -	110.	*Bobſch.*
Votiaki, -	65.	*Nooke.*
Vogoulitchi, -	67.	*Aeepoo, Aeeboo.*
Kottowi, -	149.	*Poop.*
Inhabitants of the Kourilſkie-Iſlands,	162.	*Poompoo.*

XIV. MAN.

Lenni-Lennápe.	*Lenno.*
Chippewas. -	*Alliſſinape, Lennis,* Anneneh, *Ninnee.*
Minſi. -	Lennowegh.
Mahicanni. -	*Nemonnauw.*
Shawnees. -	*Illenni,* Linnee, *Ilenni, Linni.*
Pottawatameh. -	*
Miamis. - -	*Ahlanuah.*
Meſſiſaugers. -	*
Kikkapoos. -	*
Piankaſhaws. -	*
Algonkins. -	*Aliſinape.*
Indians of Penobſcot and St. John's.	*Sanumbee.*
Narragánſetts, &c. -	*Nnin.*
Acadians, according to De Laet, p. 53.	*Keſſona.*

Indians of New-England, according to Purchas.	*Chiſe*, "an old man."
Senecas. - -	*Hogedagh?*
Mohawks. -	Ratſin.
Onondagos. -	*Unque.* *Etſchinak*, a man.
Cayugas. - -	*
Oneidas. -	*Eetſen-Caunegauteel?*
Tuſcaroras. -	*Entequos*, a man.
Cochnewagoes.	*
Wyandots. -	*
Naudoweſſies. -	*
Cheerake. - -	*
Muſkohge. -	*Iſta?* Iſtee-Hoononwah.
Chikkaſah. -	Nockeneh.
Choktah. - -	*
Katahba. -	*

Semoyads, -	121.	*Nenetſch*, *Nenatſche.*
———	122.	*Nennetſee.*
———	123.	*Enmetſche.*
——— -	124.	*Ennetſche.*
Oſtiaks,	72,73,74.	*Kaſſee.*
——— -	74.	*Gaſſe.*
Bucharians, -	102.	*Kaiſe.*
Kirguiſſi, -	104.	*Keſe.*
Yakouti, -	106.	*Keeſſee.*
Tchouvaſhi, -	64.	*Seen.*
Taweeguini, -	131.	*Chaſſa.*

XV. HEAD.

Lenni-Lennápe. -	*Wihl, Wiquajek.*
Chippewas. - -	*Ouſtecouan,* Nindip.
Minſi. - -	*
Mahicanni. - -	Utup, Dup. *Weenſis,* his head.
Shawnees. - -	Weelekeh. *Weeſeh,* his head.
Pottawatameh. -	*
Miamis. - -	*Endeeahpukahnee.*
Meſſiſaugers. -	*
Kikkapoos. - -	*
Piankaſhaws. - -	*
Algonkins. -	*Ouſticouan, Uſtigon.*
Indians of Penobſcot and St. John's.	*Neetop, Woodtum.*
Acadians, according to De Laet, p. 53.	*Menougi.*
Narraganſets, &c. -	*Uppaquontop.*
Sankikani. -	*Wyer.*
Senecas. -	*
Mohawks. -	*
Onondagos. -	*Anúwara.*
Cayugas. -	*
Oneidas. -	*
Tuſcaroras. -	*Ootaure.*
Cochnewagoes. -	*

Wyandots. -	*
Naudoweſſies. -	*
Cheerake. -	*
Muſkohge. -	Iſteka, *Eca.* Eka, his head.
Chikkaſah. - -	Skoboch.
Choktah. - -	*
Katahba. - -	*
Woccons. -	*Poppe.*
Natchez. -	*
Mexicans. -	*Tzontecontli.*
Poconchi. -	*Holom, Na.*
Darien-Indians. -	*
Indians of Guaiana, called by De Laet, Jaioi.†	*Boppe.*
Braſilians. -	*Acan.*
Peruvians. -	*

† I ought to have mentioned, under the head of Father and Mother, that theſe Indians call Father, *Pape*, and Mother, *Immer*. According to Pallas, the Koriaki, 153, call father *Pepe*, and other Koriaki, 155, *Epe*. The inhabitants of the iſland of Karaga, near the north-eaſt coaſt of Kamtchatka, 156, call Father, *Papa*. The Taweeguini, or Taiks, (Pallas, 131) call Mother, *Emma*. The Shebaioi, another nation of Guaiana, call Mother, *Hamma*. According to Pallas, the Semoyads, 129, in the diſtrict of Timſkago, call Mother, *Amma*. The Toungooſi, 143, call Mother, *Amee*. The Yokagirri, 147, on the Ieniſea, *Ama*: the Kottowi, 149, and the Aſſani, 150, both living in the vicinity of the Jeniſea, in Siberia, *Ama*. Other Siberian tribes, 151, 152, *Am*.

Chileſe. - *Lonco, Towonghen.*

Semoyads, 126. *Olol.*
——— 127,128,129. *Ollo.*
Karaſſini, - 130. *Aeebada, Hollad.*
Kamaſtſhini, - 132. *Ooloo.*
Koiballi, - 133. *Ooloo.*
Yokagirri, - 147. *Monolee.*
Altekeſeck-Abiſſinian, } 112. *Ieka.*
Kuſhazibb-Abiſſinian, } 113. *Aka.*

XVI. NOSE.

Lenni-Lennápe. - *Wikiwon.*
Chippewas. - Injoſh, *Yoch, Yotch.*
Minſi. - - Wichke, *Wichkiwan.*
Mahicanni. - Okewon.
Shawnees. *Ochali.*
Pottawatameh. - Ottſchaſs.
Miamis. - *Keewahnee.*
Meſſiſaugers. - *
Kikkapoos. - *
Piankaſhaws. - *
Algonkins. - *Yach.*
Indians of Penobſcot and St. John's. } *Keèton.*
Acadians, according to De Laet. - } *Chichkon.*

Indians of New-England, according to Purchas.	*Peechten.*
Narraganſets, &c.	*
Sankikani.	*Akywan.*
Senecas.	*
Mohawks.	Onuhſah.
Onondagos.	*Oniochſa.*
Cayugas.	*
Oneidas.	*
Tuſcaroras.	*
Cochnewagoes.	*
Wyandots.	Yuungah.
Naudoweſſies.	*
Cheerake.	*
Muſkohge.	Iſteeòpooh.
Chikkaſah.	Ebitchella.
Choktah.	*
Katahba.	*
Woccons.	*
Natchez.	*
Mexicans.	*
Poconchi.	*
Darien-Indians.	*
Braſilians.	*Tin, Ty.*
Caraïbes.	*Nichiri.*

Semoyads,	126.	*Paſchee.*
———	127,128,129.	*Pootſch.*

Koriaki, -	155.	*Keka, Kaaiko.*
Kamtchadals, -	158.	*Kaaikan.*
——— -	159.	*Kaaiko.*
——— -	160.	*Kaeeki, Koekio.*
Tchouktchi, -	157.	*Echa.*

XVII. EYE.

Lenni-Lennápe.	*Wuſchginquall,* eyes.
Chippewas. -	*Wiſkinkhie,* Skeſick, eyes.
Minſi. -	*
Mahicanni. -	*Hkeeſque.*
Shawnees. -	*Skeeſacoo, Skiſſeeqwa.* Skeſickqueh, eyes.
Pottawatameh. -	Neſkeſick.
Miamis. - -	*Keeſeequee.*
Meſſiſaugers. -	*
Kikkapoos. -	*
Piankaſhaws. -	*
Algonkins. -	*Ouſkinchic,* eyes.
Indians of Penobſcot and St. John's.	*Seéſeeco,* eyes.
Acadians, according to De Laet.	*Nepiguigour,* eyes.
Indians of New-England, according to Purchas.	*Sheeſuck.*
Narraganſets, &c. -	*
Sankikani. -	*Schinquoy.*
Senecas. - -	*

Mohawks. -	*
Onondagos. -	*Ogáchra.*
Cayugas. - -	*
Oneidas. -	*
Tuſcaroras. -	*
Cochnewagoes.	*
Wyandots. -	*
Naudoweſſies. -	*Eſhtike*, eyes.
Cheerake. - -	Cheekatole.
Muſkohge. -	Iſtètolhwah. *Etot lewáh*, eyes.
Chikkaſah. -	Skin, *Skin*, eyes.
Choktah. - -	*
Katahba. -	*
Woccons. -	*
Natchez. -	*
Mexicans. -	*Ixtelolotli*, eyes.
Poconchi. - -	*
Darien-Indians.	*
Braſilians. -	*Deſſa, Deſa, Sceſcah*, eyes.
Peruvians. - -	*
Chileſe. - -	*Ne*, eyes.
Caraïbes. - -	*Nákou*, my eyes.

Semoyads, -	120.	*Sayeoo, Saeewa.*
———	121.	*Saeewi, Seoo.*
———	122.	*Saiaoo.*
——— -	123,124.	*Séee.*

———	126, 127, 128, 129.	*Saee.*
Tcherkeſſi, -	111.	*Ne.*
Inbaci, -	151.	*Dees.*
Kartalini, -	108.	*Tooalee, Twalee.*
Imeretians, -	109.	*Tolee.*

XVIII. EAR.

Lenni-Lennápe. -	*Whittawak*, ears.
Chippewas. -	*Nóndawar.* Netowwock, ears.
Minſi. -	*
Mahicanni. -	*Towohque.*
Shawnees. -	*Nitawaga, Towacah.*
Pottawatameh. -	*
Miamis. -	*Nittahwahkee.*
Meſſiſaugers. -	*
Kikkapoos. -	*
Piankaſhaws. -	*
Algonkins. -	*
Indians of Penobſcot and St. John's.	*Toúwaugo*, ears.
Acadians, according to De Laet.	*Seckdoagan*, ears.
Sankikani. -	*Hyttrwack.*
Narraganſets, &c.	*
Indians of New-England, according to Purchas.	*Fawwucke.*
Senecas, -	*

Mohawks. -	Ohuntah.
Onondagos. -	*Ohúchta.*
Cayugas. -	*
Oneidas. - -	*
Tuſcaroras. -	*Ooethnat*, ears.
Cochnewagoes. - -	*.
Wyandots. - -	*
Naudoweſſies.	*Nookah*, ears.
Cheerake. -	Cheelane.
Muſkohge. - -	*Hotſcá?* Iſtéhuchtſko.
Chikkaſah. - -	Ockſebiſh, ears.
Choktah. - -	*
Katahba. - -	*
Woccons. -	*
Natchez. - -	*
Mexicans. -	*Nacaztli*, ears.
Poconchi. - -	*
Darien-Indians. -	*
Jaioi, in Guaiana. -	*Pannaëe.*
Arwaccæ, in Guaiana.	*Wadycke.*
Braſilians. -	*Nembi, Nambi, Namby*, ears.
Chileſe. - -	*Pilum*, ears.

Zhiryané, -	59.	*Pel.*
Permiaki, -	60.	*Pel.*
Mokſhané, -	62.	*Peelai.*
Cheremiſſi, -	63.	*Peeleekſch, Piliſcho.*
Votiaki, -	65.	*Pel.*
Vogoulitchi,	67,68,69.	*Pal, Pel, Pail.*
Oſtiaks,	70,72,73,74.	*Pel, Peel, Peel, Peel.*

XIX. FOREHEAD.

Lenni-Lennápe. -	*Wochgalau.*
Chippewas. - -	Nekatick.
Minſi. - -	*
Mahicanni. - -	*
Shawnees. - -	Neſeeh.
Pottawatameh. -	*
Miamis. - -	*
Meſſiſaugers. -	*
Kikkapoos. - -	*
Piankaſhaws. - -	*
Algonkins. -	*
Indians of Penobſcot and St. John's.	*
Narraganſets, &c. -	*
Indians of Pennſylvania.	*Hackálu.*
Acadians, according to De Laet.	*Tegoeja.*
Sankikani. -	*Nachkaronck.*
Senecas. -	*
Mohawks. -	*
Onondagos. -	*Ogœnquara.*
Cayugas. -	*
Oneidas. -	*
Tuſcaroras. -	*
Cochnewagoes. -	*
Wyandots. -	*

Tooſhetti,	116.	*Haka.*
Oſtiaks,	72.	*Taeedaga.*
Lopari,	58.	*Kallo, Gallo.*

XX. HAIR.

Lenni-Lennápe.	*Milach.*
Chippewas.	*Liſſis, Liſſy.*
Minſi.	*
Mahicanni.	Weehauknum, hair of the head.
Shawnees.	*Neleethe.*
Pottawatameh.	Winſis, hair of the head.
Miamis.	*Neereeſah.*
Meſſiſaugers.	*
Kikkapoos.	*
Piankaſhaws.	*
Algonkins.	*Liſſis, Liſſy.*
Indians of Penobſcot and St. John's.	*Peerſoo.*
Narraganſets, &c.	*Weſheck. Muppacuck,* "a long lock."
Acadians, according to De Laet.	*Monzabon.*
Senecas.	*
Mohawks.	*
Onondagos.	*Onuchquirà.*
Cayugas.	*
Oneidas.	*
Tuſcaroras.	*Oowaara.*
Cochnewagoes.	*

Wyandots. -	*
Naudoweſſies. -	*
Cheerake. -	*
Muſkohge. -	Iſteka-eeſe, hair of the head.
Chikkaſah. -	Pache, *Paſe*, hair of the head.
Choktah. -	*
Katahba. -	*
Woccons. -	*Tumme.*
Natchez. -	*
Mexicans. -	*Tzontli.*

Vindæ, in Carniola and Luſatia, 6.		*Loſſee.*
Mogul-Tartars,	135.	*Iſſi.*
Kartalini, -	108,109.	*Tma, Toma.*
Oſtiaks, -	72.	*Warras.*
Suanetti, -	110.	*Patoo.*
Carelians, -	56.	*Tookka, Tookat.*
Olonetzi, -	57.	*Tookkoo.*
Votiaki, -	65.	*Ieerſee, Erſee.*

XXI. MOUTH.

Lenni-Lennápe. -	*Wdoon.*
Chippewas. -	*Meeſſey.*
Minſi. - -	Ochtun.
Mahicanni. -	Otoun.
Shawnees.	*

Pottawatameh. -	Indoun, Indown.
Miamis. -	*Endonee.*
Meſſiſaugers. -	*
Kikkapoos. -	*
Piankaſhaws. -	*
Algonkins. -	*
Indians of Penobſcot and St. John's.	Madoon.
Acadians, according to De Laet. -	*Meton. Nekovi,* the lips.
Narraganſets, &c.	*
Pampticoughs. -	*
Sankikani. -	*Toonne.*
Senecas. -	*
Mohawks. - -	*
Onondagos. -	*Ixhagachrœhnta.*
Cayugas. - -	*
Oneidas. - -	*
Tuſcaroras. - -	*
Cochnewagoes. -	*
Wyandots. -	*
Naudoweſſies. -	*Eeh.*
Cheerake. -	*
Muſkohge. -	Iſtèchóquoh.
Chikkaſah. - -	*
Choktah. - -	*
Katahba. - -	*
Woccons. -	*
Natchez. - -	*
Mexicans. - -	*Camaćtli, Chal.*

Poconchi.	-	*
Darien-Indians.	-	*
Jaioi, in Guaiana.	-	*Hopataly.*
Braſilians.	-	*Iourou.*
Peruvians.	-	*
Chileſe.	-	*Oun.*

Karaſſini,	130.	*Ende.*
Taweeguini,	131.	*Oengde.*
Kamaſtſhini,	132.	*Ang.*
Semoyads,	126.	*Angda.*
———	124.	*Mepho.*
Toungooſi,	143.	*Hamoon.*
Inhabitants of the Society-Iſles.		*Oòtoo.*
Inhabitants of the Friendly-Iſles.		*Mòtoo.*
Inhabitants of Eaſter-Iſland.		*Oòdoo.*
Inhabitants of the Marqueſas.		*Mòtoo.*

NOTE.

The words in the language of the Society-Iſles, Friendly-Iſles, Eaſter-Iſland, and the Marqueſas, are taken from Dr. Forſter's *Obſervations*, already mentioned. They are placed here to ſhow, that there is *ſome* reſemblance between the languages of theſe iſlands and the languages of the Americans. Compare theſe words with Ochtun, Otoun, *Meton*. Dr. Forſter obſerves, that if we "conſult the Mexican, Peruvian, and Chileſe vocabularies, and thoſe of other American languages, we find not the moſt diſtant, or even accidental ſimilarity between any of the American languages, and thoſe of the South-Sea Iſles.

The colour, features, form, habit of body, and cuſtoms of the Americans, and theſe iſlanders, are, he ſays, totally different; as every one converſant with the ſubject, will eaſily diſcover. Nay, the diſtances of 600, 700, 800, or even 1000 leagues between the continent of America and the Eaſternmoſt of theſe iſles, together with the wretchedneſs and ſmall ſize of their veſſels, prove, in my opinion, inconteſtably, that theſe iſlanders never came from America." *Obſervations, &c.* p. 280. I have no heſitation in ſubſcribing to Dr. Forſter's opinion, that theſe iſlanders are not emigrants from America; but I do not think the doctor has treated this ſubject with his uſual learning, and accuteneſs. The American words, in his *Comparative Table*, are very few in number, and are entirely confined to the languages of the Mexicans, the Peruvians, and Chileſe. Other American languages ſhould certainly have been noticed. The reſult of the compariſon would have been, that there are *ſome words* nearly ſimilar in the languages of certain American tribes, and in thoſe of the iſlanders under conſideration. I may mention in this place, for I ſhall not reſume the ſubject, that the Tuſcaroras call water *Awoo*, and the Muſkohge, or Creeks, *Wewa*. The inhabitants of the Society and Friendly Iſles, the Marqueſas, &c. call it *Evaï*; the inhabitants of New-Caledonia, *T-evaï*, *ooe*; the inhabitants of Tanna, *T-avaï*. Dr. Forſter's aſſertion, that the "colour, features, form, habit of body, and cuſtoms of the Americans, and theſe iſlanders, are totally different," is certainly too general. He himſelf tells us, ſpeaking of the inhabitants of the Society-Iſles, that the "colour of their ſkin is leſs tawny than that of a Spaniard, and not ſo coppery as that of an American; it is of a lighter tint than the faireſt complexion of an inhabitant of the Eaſt-Indian iſlands; in a word, it is of a white, tinctured with a browniſh yellow, however not ſo ſtrongly mixed, but that on the cheek of the faireſt of their women, you may eaſily diſtinguiſh a ſpreading bluſh. From this complexion we find all the intermediate hues down to a lively brown," &c. *Obſervations, &c.* p. 229. I think that our Cheerake-Indians are not darker than

a Spaniard. I have plainly ſeen the bluſh upon the face of Indian women. The inhabitants of the Marqueſas, "are in general more tawny than the former" [the people of the Society-Iſles] being ſituated in the latitude of 9° 57′ South, nearer the line than the Society-Iſles;" &c. *Obſervations*, &c. p. 232. The complexion of the inhabitants of the Friendly-Iſles "is of a darker hue, than that of the commonalty of the natives in the Society-Iſles; though, in my opinion, it partakes of a lively brown, inclining ſo far towards the red or copper colour, as not to deſerve the appellation of ſwarthy." *Obſervations, &c.* p. 234. Theſe remarks concerning the complexion of the people of the Society-Iſles, Friendly-Iſles, and Marqueſas, will be ſufficient to ſhow the American naturaliſt, that the colour of theſe people and that of many American tribes is not, as Dr. Forſter obſerves, "totally different." In other phyſical features, or circumſtances, the difference is leſs conſiderable than our author ſeems to ſuppoſe. But this is not the place to purſue the inquiry much farther. The phyſical and other relations of the Americans, and the people of other parts of the earth, will be minutely attended to in my large work relative to this country. I ſhall content myſelf, at preſent, with obſerving on this ſubject, that the European philoſophers labour under a great miſtake in ſuppoſing, that the complexions of the Americans are ſo uniform, or nearly the ſame. In many inſtances, the different tribes, independently of admixture, differ very eſſentially from each other, both in colour and in form. Thus, the Minſi, whom we commonly call Munſees, are very dark, and the Cheerake very light. Sometimes, a range of hills divides two American tribes (ſpeaking the ſame language) whoſe complexions are different. Dr. Forſter's remark that the cuſtoms of the Americans and thoſe of the people of the South-Sea-Iſles are totally different, is entitled to ſtill leſs attention. But what, the reader will aſk, is the purport of theſe obſervations? Is it my intention to prove, or to aſſert, that the people of America and thoſe of the South-Sea-iſlands are the ſame? I anſwer no. I have thought it proper to correct what appeared to be an error of a

very learned man; and I muſt think it probable that the anceſtors of ſome of the Americans, and of the people of the Society-Iſles, &c. had once ſome connection with each other. This, it is probable, was *before* the continent of America and thoſe iſlands received their preſent races of people from Aſia, which ſeems to have been the principal foundery of the human kind.

XXII. TOOTH.

Lenni-Lennápe. -	*Wipit.*
Chippewas. -	*Tibbit*, *Weebitt*, the teeth. Nebetun, the teeth.
Minſi. - -	*
Mahicanni. -	Weepeetan.
Shawnees.	*Nippigee.* Nepittalleh, the teeth.
Pottawatameh. -	Webit, teeth.
Miamis. -	*Neepeetah.*
Meſſiſaugers. -	*
Kikkapoos. -	*
Piankaſhaws. -	*
Algonkins. -	*Tibit*, *Tebit*, teeth.
Indians of Penobſcot and St. John's.	*Weebeedah.*
Acadians, according to De Laet. -	*Nebidie.*
Narraganſets, &c.	*
Sankikani. -	*Wypyt.*
Senecas. -	*

Mohawks.	*
Onondagos.	*Onotſchiàje*, teeth.
Cayugas.	*
Oneidas.	*
Tuſcaroras.	*
Cochnewagoes.	*
Wyandots.	*
Naudoweſſies.	*
Cheerake.	*
Muſkohge.	Iſténóteeh.
Chikkaſah.	Noteh, teeth.
Choktah.	*
Katahba.	*
Woccons.	*
Natchez.	*
Mexicans.	*Tlantli.* teeth.

Leſghis,	50,51.	*Zeebee.*
———	52.	*Tſabee, Tſawee.*
Oſtiaks,	71.	*Teeboo.*
———	72.	*Teboo.*
Semoyads,	120.	*Teebyeh.*
———	121.	*Teeoo, Teebe.*
Indoſtani,	168,169.	*Dant.*

XXIII. TONGUE.

Lenni-Lennápe.	*Wilano.*
Chippewas.	*Outon, Ooton.*

Minſi. -	*
Mahicanni. -	Weenannuh.
Shawnees. -	*
Pottawatameh. -	*
Miamis. - -	*Neelahnee.*
Meſſiſaugers. -	*
Kikkapoos. -	*
Piankaſhaws. -	*
Algonkins. -	*Outan, Ooton.*
Indians of Penobſcot and St. John's.	*Weelauloo.*
Acadians, according to De Laet.	*Nirnou.*
Narraganſets, &c. -	*
Sankikani. -	*Wyeranou.*
Senecas. - -	*
Mohawks. -	*
Onondagos. -	*Enáchſe.*
Hochelagenſes. -	*Oſnache.*
Cayugas. - -	*
Oneidas. -	*
Tuſcaroras. -	*
Cochnewagoes.	*
Wyandots. -	*
Naudoweſſies. -	*
Cheerake. - -	*
Muſkohge. -	Iſté-tólaúſwah.
Chikkaſah. -	*Sooliſh.*
Choktah. - -	*Sooliſh.*
Katahba. -	*

Woccons. -	*
Natchez. -	*
Mexicans. -	*Nenepilli.*
Poconchi. - -	*
Darien-Indians.	*
Braſilians. -	*Apecum.*
Chileſe. - -	*Quewen.*

Vogoulitchi,	67.	*Neelm.*
Oſtiaks,	70.	*Naileem.*
———	71,72,73,74.	*Nailem.*
Imeretians, -	109.	*Neena.*
Suanetti, -	110.	*Neen.*
Kartalini, -	108.	*Ena.*
Koiballi, -	133.	*Siool.*
Mogul-Tartars,	135.	*Kile, Koele.*
Toungooſi,	141,142.	*Eennee.*
Boureti, -	136.	*Kileen.*
Kalmuks, -	137.	*Kelen, Keleen.*
Tartars, -	89.	*Tyel.*
———	90.	*Teel, Til.*
———	91.	*Tel.*
——— -	92,93.	*Teel.*
——— -	94.	*Tel, Teel.*
——— -	95,96.	*Teel.*

XXIV. BEARD.

Lenni-Lennápe. -	*Wüttoney.*
Chippewas. -	*Miſchiton, Opeewyéſky.*

Minſi.	*
Mahicanni.	*
Shawnees.	*Nitunia.*
Pottawatameh.	*
Miamis.	*
Meſſiſaugers.	*
Kikkapoos.	*
Piankaſhaws.	*
Algonkins.	*Miſchiton.*
Indians of Penobſcot and St. John's.	*
Acadians, according to De Laet.	*Migidion.*
Narraganſets, &c.	*
Senecas.	*
Mohawks.	*
Onondagos.	*Onuſgera.*
Cayugas.	*
Oneidas.	*
Hochelagenſes.	*Hebelin.*
Tuſcaroras.	*
Cochnewagoes.	*
Wyandots.	*
Naudoweſſies.	*
Cheerake.	*
Muſkohge.	Iſtéchockhéſeh.
Chikkaſah.	*
Choktah.	*
Katahba.	*
Woccons.	*

Natchez. - -	*
Mexicans. -	*
Poconchi. - -	*
Darien-Indians. -	*

Chechengi, -	114.	*Mag, Maig, Maiw.*
Eſtlandians, -	55.	*Habbe.*

XXV. HAND.

Lenni-Lennápe. -	*Nachk*, my hand.
Chippewas. - -	Neningeen.
Indians of Pennſylvania.	*Nach, Alænſkan, Olænſkan, Laenſkan, Lænſkan*†.
Minſi. - -	*
Mahicanni. - -	Oniſkan.
Shawnees. - -	*Niligee.*
Pottawatameh. -	Neninch.
Miamis. - -	*Enahkee.*
Meſſiſaugers. -	*
Kikkapoos. - -	*
Piankaſhaws. - -	*
Algonkins. -	*
Indians of Penobſcot and St. John's.	*Oleechee*, hands.
Acadians, according to De Laet.	*Nepeden.*
Narraganſets, &c. -	*

† I take theſe words from the Lutheri Catechiſmus, and from the Novæ Sueciæ ſeu Penſylvaniæ in America Deſcriptio.

Minſi.	*
Mahicanni.	*
Shawnees.	*Nitunia.*
Pottawatameh.	*
Miamis.	*
Meſſiſaugers.	*
Kikkapoos.	*
Piankaſhaws.	*
Algonkins.	*Miſchiton.*
Indians of Penobſcot and St. John's.	*
Acadians, according to De Laet.	*Migidion.*
Narraganſets, &c.	*
Senecas.	*
Mohawks.	*
Onondagos.	*Onuſgera.*
Cayugas.	*
Oneidas.	*
Hochelagenſes.	*Hebelin.*
Tuſcaroras.	*
Cochnewagoes.	*
Wyandots.	*
Naudoweſſies.	*
Cheerake.	*
Muſkohge.	Iſtéchockhéſeh.
Chikkaſah.	*
Choktah.	*
Katahba.	*
Woccons.	*

Natchez.	- -	*
Mexicans.	-	*
Poconchi.	- -	*
Darien-Indians.	-	*
Chechengi,	- 114.	*Mag, Maig, Maiw.*
Eſtlandians,	- 55.	*Habbe.*

XXV. HAND.

Lenni-Lennápe. -	*Nachk*, my hand.
Chippewas. - -	Neningeen.
Indians of Pennſylvania.	*Nach, Alænſkan, Olænſkan, Laenſkan, Lænſkan*†.
Minſi. - -	*
Mahicanni. - -	Oniſkan.
Shawnees. - -	*Niligee.*
Pottawatameh. -	Neninch.
Miamis. - -	*Enahkee.*
Meſſiſaugers. -	*
Kikkapoos. - -	*
Piankaſhaws. - -	*
Algonkins. -	*
Indians of Penobſcot and St. John's.	*Oleechee*, hands.
Acadians, according to De Laet.	*Nepeden.*
Narraganſets, &c. -	*

† I take theſe words from the Lutheri Catechiſmus, and from the Novæ Sueciæ ſeu Penſylvaniæ in America Deſcriptio.

Senecas. -	*
Mohawks. -	*
Onondagos. -	*Eniáge.*
Cayugas. -	*
Oneidas. -	*Snuſagh.*
Tuſcaroras. -	*
Cochnewagoes. -	*
Wyandots. - -	*
Naudoweſſies.	*
Cheerake. -	*
Muſkohge. - -	Iſtinkeh.
Chikkaſah. - -	Ilbock.
Choktah. - -	*
Katahba. - -	*
Woccons. -	*
Natchez. - -	*
Mexicans. -	*Maytl.*
Darien-Indians. -	*
Poconchi. - -	*Cam.*

Akaſhini, -	119.	*Nak.*
Altekeſeck, -	112.	*Eenape.*
Toungóoſi, -	138.	*Naila.*
——— -	139.	*Nalee.*
——— -	142.	*Nala.*

XXVI. BELLY.

Lenni-Lennápe. -	*Wachtey.*
Chippewas. -	*Miſhemout, Iſquamach.*

Minſi. -	*
Mahicanni. -	Omauchtei, Machty.
Shawnees. -	*
Pottawatameh. -	*
Miamis. - -	*Mooyeeche.*
Meſſiſaugers. -	*
Kikkapoos. -	*
Piankaſhaws. -	*
Algonkins. -	*Miſhemout.*
Indians of Penobſcot and St. John's.	*Peethongee.*
Acadians, according to De Laet.	*Migedi.*
Narraganſets, &c. -	*
Senecas. -	*
Mohawks. -	*
Onondagos. -	*Otquænta.*
Cayugas. -	*
Oneidas. - -	*
Tuſcaroras. -	*
Cochnewagoes. - -	*
Wyandots. -	*

Tchiochonſki,	-	54.	*Watſee, Watza, Wattza.*
Carelians,	-	56.	*Watſchtſcha, Wattſcha.*
Olonetzi,	-	57.	*Wattſcho.*
Kartalini,	-	108.	*Mootzelee.*

XXVII. FOOT.

Lenni-Lennápe.	*
Chippewas.	Neſittun. *Ozett*, foot or feet.
Minſi.	*
Mahicanni.	*Wtheton*, his feet.
Shawnees.	*
Pottawatameh.	Neſit.
Miamis.	*Neecahtee.*
Meſſiſaugers.	*
Kikkapoos.	*
Piankaſhaws.	*
Algonkins.	*
Indians of Penobſcot and St. John's.	*Moſeet. Seétuch*, feet‡.
Acadians, according to De Laet.	*
Narraganſets, &c.	*
Senecas.	*
Mohawks.	*
Onondagos.	*Oſchſita.*
Cayugas.	*
Oneidas.	*
Tuſcaroras.	*

‡ *Muſſeete*, in the language of the Indians of New-England, according to Purchas.

Cochnewagoes. -	*
Wyandots. -	*
Cheerake. -	*
Muſkohge. -	*
Chikkaſah. -	Yeyeh.
Caraïbes. - -	*Nougouti*, my foot.
Braſilians. -	*Pi.*

Semoyads,	121.	*Ngaee, Gaee.*
———	122.	*Nge.*
——— -	123.	*Ngo.*
——— -	124.	*Nga.*
——— -	125.	*Ngoee.*
Perſians, -	76.	*Paee, Paa.*
Bucharians, -	102.	*Paee.*
Tartars, -	96.	*Azak.*
———	97,100.	*Aſak.*

XXVIII. SKIN.

Lenni-Lennápe. -	*Chey.*
Chippewas. -	*Pokkikkin.*
Onondagos. -	*Ganechwa.*
Chileſe. - -	*Tolqui.*

Leſghis, -	50.	*Cheg.*
——— -	51.	*Keg.*
Vogoulitchi, -	67.	*Towl.*
——— -	66,68.	*Tool.*

XXIX. FLESH.

Lenni-Lennápe.	*Ojoos.*
Chippewas. -	*Weas*, meat. *Weaſs*, *Wijaas.*
Minſi. -	*
Mahicanni. -	Weeas, fleſh or meat.
Shawnees. -	*Wiothe.* Wiauthee, meat. *Wijothi.*
Pottawatameh. -	*
Miamis. - -	*Lananſoi*, beef.
Meſſiſaugers. -	*
Kikkapoos. -	*
Piankaſhaws. -	*
Algonkins. -	*Weaſs.* *Oüias*, meat.
Indians of Penobſcot and St. John's.	*
Acadians, according to De Laet.	*
Narraganſets, &c. -	*
Senecas. - -	*
Mohawks. -	*
Onondagos. -	*Owachra.*
Cayugas. - -	*
Oneidas. -	*Wauahloo*, meat.
Tuſcaroras. -	*
Cheerake. - -	*

Muſkohge.	-	*
Chileſe.	-	*Ilon.*

Lopari,	- 58.	*Otyeh.*
Semoyads,	- 124.	*Odga.*
———	- 126.	*Wodge.*
Oſtiaks,	- 71.	*Wode.*
———	75.	*Wotee.*
Toungooſi,	- 142.	*Oolla.*

XXX. BLOOD.

Lenni-Lennápe.	-	*Moocum.*
Chippewas.	-	*Miſqúy, Miſkow.*
Minſi.	- -	*Mòchcum.*
Mahicanni.	-	Pucakan.
Shawnees.		*Miſqueh, Muſqui.*
Pottawatameh.	-	Muſqueh.
Miamis.	-	*
Meſſiſaugers.	-	*
Kikkapoos.	-	*
Piankaſhaws.	-	*
Algonkins.	-	*Miſcoue, Miſkoo.*
Indians of Penobſcot and St. John's.		*
Acadians, according to De Laet.	-	*
Narraganſets, &c.		*
Sankikani.	-	*Mohocht.*

Senecas. -	*
Mohawks. - -	*
Onondagos. -	*Otquéchſæ.*
Cayugas. - -	*
Oneidas. - -	*
Tuſcaroras. - -	*
Cochnewagoes. -	*
Wyandots. -	Ingoh.
Naudoweſſies. -	*
Cheerake. -	Kegore?
Muſkohge. -	Chaútauh.
Chikkaſah. - -	*
Choktah. - -	*
Katahba. - -	*
Woccons. -	*
Natchez. - -	*
Mexicans. - -	*
Braſilians. -	*Taguî.*
Chileſe. - -	*Mollbuen, Molvin.*

Tartars,	-	97. *Kagan.*
Koriaki,	-	154. *Moollyomool.*
Dugorri,	-	80. *Toog.*

XXXI. HEART.

Lenni-Lennápe. -	*Wdee. Ktee,* thy heart.
Chippewas. -	*Oathty, Michewah.*

Minſi.	*
Mahicanni.	*Utoh*, *Wtau*, his heart.
Shawnees.	*Oteehe? Otaheh*, his heart.
Pottawatameh.	*
Miamis.	*Entahhee.*
Meſſiſaugers.	*
Kikkapoos.	*
Piankaſhaws.	*
Algonkins.	*Micheoue.*
Indians of Penobſcot and St. John's.	*
Acadians, according to De Laet.	*
Narraganſets, &c.	*Wuttah.*
Senecas.	*
Mohawks.	*
Onondagos.	*Aweriachſa.*
Cayugas.	*
Oneidas.	*
Tuſcaroras.	*
Cochnewagoes.	*
Wyandots.	*
Naudoweſſies.	*
Cheerake.	*
Muſkohge.	*Effagá.*
Chikkaſah.	*
Choktah.	*
Katahba.	*
Natchez.	*

Mexicans. - *Yollochtli.*

Taweeguini, - 131. *Keeet.*
Kamaſtſhini, - 132. *Mit.*
Toungooſi, 139, 141, 143. *Mewan.*
——— - 142. *Mewane.*
Lamuti, - 145. *Mewon.*

XXXII. LOVE.

Lenni-Lennape. - *Ahoaltowoagan.*
Chippewas. - *Saukie. Zárgay*, or *Zargeytoon*, 'love, to love.'
Onondagos. - *Nejonròchqua.*
Naudoweſſies. - *Ehwahmeah.*
Mexicans. - *Tlazotlaliztli.*

Oſſetintzi, - 79. *Ooarzen, Warge.*

XXXIII. LIFE.

Lenni-Lennape. - *
Chippewas. - - *Noochimmoin, Nouchimowin.*
Minſi. - - *
Mahicanni. - - Pummaooſowonkan.

Shawnees. - -	*Wàbanſee.*
Pottawatameh. -	*
Miamis. - -	*
Algonkins. -	*Nouchimouin.*
Onondagos. -	*Iagonhéchſera.*

XXXIV. DEATH.

Lenni-Lennápe. -	*
Chippewas. -	*Neepoo,* dead.
Minſi. -	*
Mahicanni. -	Nup, I die. *Nip,* 'to die, I die."
Shawnees. -	*Nippigee. Nip,* 'to die, Idie."
Miamis. -	*Nepua,* dead.
Algonkins. -	*Neepoo, Nipouin,* dead.
Onondagos. -	*Iawohéje.*

XXXV. COLD.

Lenni-Lennápe. -	*Theu. Tæu,* cold weather.
Chippewas. -	*Geeſſennar.*
Shawnees. -	*Weppee, Wepi.*
Miamis. - -	*Neepanwayhirckee.*
Algonkins. - -	*Kekatch. Kikatch,* 'cold, I am cold.'

Onondagos. - -	*Otohri.*
Braſilians. - -	*Roig.*

Leſghis,	50,52,53.	*Rohee.*

XXXVI. SUN.

Lenni-Lennápe. -	*Giſchuch.*
Chippewas. -	Keſis, *Kiſſis, Kiſchis, Geeſeſſey.*
Minſi. - -	Quiſhough.
Mahicanni. -	*Keeſogh.*
Shawnees.	Keſaughſwoh, *Kiſchachthwah, Kiſathwa.*
Pottawatameh. -	Keſis.
Miamis. -	Kilſwoa, *Keelſoi.*
Meſſiſaugers. -	*
Kikkapoos. -	*Kiſheſsua.*
Piankaſhaws. -	*
Algonkins. -	*Kiſis, Keeſis.*
Indians of Penobſcot and St. John's.	*Keèzooſe.*
Acadians, according to De Laet. -	*Achteck.*
Narraganſets, &c.	*Nippawus, Keeſuckquand.*
Indians of New-England, according to Purchas.	*Keſus.*

New-England-Indians, according to Gorges.	*Cone*†.
Senecas.	*Gachquau.*
Mohawks.	*
Onondagos.	*Garàchqua.*
Cayugas.	*
Oneidas.	*Eſcaltey.*
Tuſcaroras.	*Heita.*
Cochnewagoes.	*
Wyandots.	Yandeſah.
Naudoweſſies.	*Paahtah.*
Cheerake.	*Eus-se A-nan-to-ge, Anantoge.*
Muſkohge.	*Neetta Huſà*, Haſhſeh.
Chikkaſah.	Haſce, Haſche.
Choktah.	Haſce.
Katahba.	*
Woccons.	*Wittapare.*
Natchez.	*Oua-chill.*
Mexicans.	*Tonatiuh.*
Poconchi.	*
Darien-Indians.	*
Caraïbes.	*Kàchi, Huyeyou.*
Jaioi, in Guaiana.	*Weyo.*
Arwaccæ, in Guaiana.	*Adaly.*
Shebaioi, in Guaiana.	*Wecoelije.*
Braſilians.	*Coaracî.*
Peruvians.	*Inti.*
Chileſe.	*Ante.*

† This word I quote from memory; but the ſpelling may be depended upon.

Cheremiſſi,	63.	*Ketſche, Keetſch.*
Votiaki,	65.	*Schoondi.*
Vogoulitchi, -	66.	*Koſtal.*
———	67.	*Chotal.*
——— -	68.	*Kotal, Kotol.*
——— -	69.	*Chodal.*
Oſtiaks,	70.	*Chat, Naee, Talkoo,*
——— -	71.	*Chat.*
Tartars, -	89.	*Kooaiſch.*
———	91.	*Kyon, Kooaiſch.*
——— -	93.	*Goon.*
———	94, 98.	*Koon.*
Inhabitants of the Corea, -	175.	*Haee.*
Pumpocolli,	152.	*Heechem.*
Malays, -	183.	*Mata-Haree.*
Iavaneſe, -	184.	*Mataree.*

XXXVII. MOON.

Lenni-Lennápe. -	*Nipahum, Nipawi Giſchuch.*
Chippewas. -	*Debicot*, Tebickeſis, *Geezus*‡.

‡ *Keſhuſe*, in the language of certain Indians of North-Carolina, according to Lawſon: *Keſhow*, in the language of the Indians of Pennſylvania, according to Gabriel Thomas, in the year 1698: *Keſus*, in the language of the New-England-Indians, according to Purchas.

Minſi.	Quiſhough?
Mahicanni.	*Neepahuck.*
Shawnees.	*Tepechki Kiſchachthwa. Nipia-Kiſathwa.*
Pottawatameh.	Keſis.
Miamis.	*Keelſoi*, Kilſwoa.
Meſſiſaugers.	*
Kikkapoos.	*Kiſheſſu.*
Piankaſhaws.	*
Algonkins.	*Debikat Ikizis, Debikat Ikiſy.*
Indians of Penobſcot and St. John's.	*Keezooſe neebauſoo.*
Acadians, according to De Laet.	*Knichkaminau.*
Narraganſets, &c.	*Nanepauſhat*, or *Munnannock.*
Senecas.	*Gachquau.*
Mohawks.	*
Onondagos.	*Garàchqua.*
Cayugas.	*
Oneidas.	*
Tuſcaroras.	*Heita.*
Cochnewagoes.	*
Wyandots.	Teſugh.
Naudoweſſies.	*Oweeh.*
Cheerake.	*Neus-ſe A-nan-to-ge.*
Muſkohge.	*Neètla Húſa*, Neethleech-Haſhſeh.
Chikkaſah.	Haſche, Haſce.

Choktah. - -	Haſce.
Katahba. - -	*
Woccons. -	*Wittapare.*
Natchez. - -	*
Mexicans.	*Metztli.*
Poconchi. - -	*
Darien-Indians. -	*Nee.*
Jaioi, in Guaiana.	*Nonna*, or *Noene.*
Arwaccæ, in Guaiana.	*Cattehee.*
Shebaioi, in Guaiana.	*Kyrtryrre.*
Caraïbes. - -	*Nonum*, *Kati.*
Braſilians. - -	*Iaci.*
Peruvians. - -	*Cuilla.*
Chileſe. - -	*Tien.*

Karaſſini,	130.	*Keeſteet*, *Keeſchtait.*
Taweeguini,	131.	*Keeſchteen.*
Kamaſtſhini,	132.	*Kiee.*
Moutori, -	134.	*Keeſchtait.*
Arii, -	148.	*Eſchooee.*
Kottowi, -	149.	*Schooee.*
Tartars, -	89.	*Aee.*
——— -	94.	*Oee*, *Aee.*
Leſghis, -	50.	*Moots*, *Motſch.*
——— -	51,52.	*Moots.*
Anglo-Saxons, -	31.	*Mona.*

XXXVIII. STAR.

Lenni-Lennápe.	*Alank. Allanquewak; Alankwewak*, ſtars.
Chippewas.	*Annunk, Alank.*
Minſi.	*
Mahicanni.	Anockſuk.
Shawnees.	*Alaqua. Alaquagi*, ſtars.
Pottawatameh.	Anung.
Miamis.	*Alanqua,** *Lanquakee?* *Alanquaké,*† ſtars.
Meſſiſaugers.	*
Kikkapoos.	*Unaaqua.*
Piankaſhaws.	*
Algonkins.	*Alan, Alank.*
Indians of Penobſcot and St. John's.	*Wottauwoſs*, ſtars.
Acadians, according to De Laet.	*Kerkooeth.*
Narraganſets, &c.	*Anockquus.*
Sankikani.	*
Senecas.	*Ogechſoondau.*
Mohawks.	*
Onondagos.	*Otſchiſchtenochqua.*‡

* Major Mentzcès. † Major Mentzcès.

‡ The Onondagos likewiſe call a ſtar *Ojiſtog*, as I was informed by the late Mr. Rittenhouſe. According to Father Lafitau (*Mœurs des Sauvages Ameriquains*, &c. tome II. p. 235) the Iroquois call the ſtars, *Otſiſtoki*.

Cayugas. - -	*
Oneidas. -	*
Hochelagenſes. -	*
Tuſcaroras. -	*Uttewiraratſe.*
Erigas. - -	*
Cochnewagoes. -	*
Wyandots. -	*
Naudoweſſies. -	*
Cheerake. -	*
Muſkohge. -	Kotchótchumpah.
Chikkaſah. -	*
Choktah. -	*
Katahba. -	*
Woccons. -	*Wattapi untakeer.*
Natchez. - -	*
Mexicans. -	*Citlabin.*
Poconchi. -	*
Darien-Indians. -	*
Jaioi, in Guaiana.	*Chirika.*
Caraïbes. -	*Oualoukouma.*
Braſilians. -	*Iacitata.*
Peruvians. -	*Coyllur.*
Chileſe. - -	*Wangelen*, ſtars.

Kottowi, -	149.	*Alagán.*
Aſſani, -	150.	*Aták.*
Kamtſchadals,	158.	*Agageen.*

Mordva. - -		*Kieſi.* *
Votiaki, -	65.	*Keezeelee, Kezele.*
Semoyads, -	126.	*Kiſſeenga.*
——— -	127.	*Kiſcheka.*
——— - -	128.	*Kiſſangka.*
——— -	129.	*Keeſcheka.*
Taweeguini, -	131.	*Keeſchka.*
Mogul-Tartars, -	135.	*Odo, Odoo.*
Toungooſi, 138,	139.	*Oſcheekta.*
——— -	140.	*Oſcheekta.*
——— -	141.	*Oſcheekta, Ootamookta.*
——— -	144.	*Otſchakat.*
Lamuti, -	145.	*Otſcheekat.*
Chapogirri,	146.	*Odſcheekta.*
Japaneeſe, -	161.	*Phoſchee.* †
——— -	111.	*Wago, Wagooó.*
Altekeſeck, -	112.	*Wagooa.*

XXXIX. RAIN.

Lenni-Lennápe.	*Sokelaan*, it rains.
Chippewas.	*Kimmewan*, Kimmewon, *Kimmeewan.*

* I inſert this word on the authority of the learned Strahlenberg.

† *Phutchik* is mentioned as the name of a ſtar by Adair. *The Hiſtory of the American Indians*, p. 54. & 89. He does not tell us what nation uſes this word: but it is doubtleſs one of the ſouthern tribes: perhaps the Cheerake.

Mahicanni.	Sookanoun.
Shawnees.	Kemewane.
Kikkapoos.	*Wappenaan.*
Algonkins.	*Kimiouan, Kemewan.*
Indians of New-England, according to Purchas.	*Soogoran.*
Onondagos.	*Ne-jitſhtaronti.*
Jaioi, in Gualana.	*Kenape.*

Leſghis,	53.	*Kema.*
Imeretians,	109.	*Tſcheema.*
Akaſhini,	119.	*Kanee, Tſchanee.*
Boureti,	136.	*Kooran.*
Tchiochonſki,	54.	*Sage.*

XL. SNOW.

Lenni-Lennápe	*Guhn.*
Chippewas.	Ahguhn, *Going.*
Minſi.	*Gun, Guhn.*
Mahicanni.	Pſaune.
Shawnees.	Weneeh, *Coóne.*
Pottawatameh.	Guhn.
Miamis.	*Minatwaw*, Manatwoa.
Kikkapoos.	*Hokoon.*
Mohawks.	*

Onondagos. -	*Ogera.*
Cayugas. - -	*
Oneidas. -	*
Tuſcaroras. -	*Acaunque.*
Cochnewagoes. -	*
Naudoweſſies. -	*Sinnee.*
Cheerake. - -	*
Muſkohge. -	Hittotè-hotkeh, "white ice.*"
Chikkaſah. -	Oktohſah.
Choktah. - -	Oktohſah?

XLI. ICE.

Lenni-Lennápe.	*
Chippewas. -	*Mequárme.*
Mąhicanni. - -	Mooquaumeh.
Shawnees. -	*Coone.*
Pottawatameh. -	Mucquam.
Onondagos. -	*Owiſſa.*
Muſkohge. - -	Hittóté.

Kazee-Koomitſki, 117. *Meek.*
Akaſhini, - 119. *Meeh.*

* N. B. Hittoté is ice, and hotkeh white.

XLII. DAY.

Lenni-Lennápe. -	*Giſchgu.*
Chippewas. -	*Ogúnnegat,* "Day, or days."
Shawnees. -	*Kiſſiquà.*
Algonkins. -	*Okonogat,* "Day, or days."

XLIII. NIGHT.

Lenni-Lennápe. -	*Tpoku.*
Chippewas. -	*Debbikat.*
Shawnees -	*Tepechke.*

XLIV. MORNING.

Lenni-Lennápe. -	*Woapan.*
Chippewas. -	*Keejayp.*
Minſi. - -	*
Mahicanni. -	*
Shawnees. -	*Wappaneh.*
Piankaſhaws. -	*Wahpúnki.*
Indians of Penobſcot and St. John's.	*Sponſowéewee.*
Onondagos. -	*Orhængechtſchik.*

XLV. EVENING.

Lenni-Lennápe. -	*
Chippewas. -	*
Minſi. - -	*
Mahicanni. -	*
Shawnees. - -	*Oliguitheki.*
Onondagos. -	*Twazódwa, Zajogaràk.*

XLVI. SUMMER.

Lenni-Lennápe. -	*Nipen.*
Chippewas. -	*Menókemeg*, "Summer or ſpring."
Minſi. - -	*
Mahicanni. -	Neepun, Nipen.
Shawnees. -	*Nipennoo*, Nepeneh.
Pottawatameh. -	*
Miamis. - -	*
Meſſiſaugers. -	*
Kikkapoos. -	*Echniepen.*
Piankaſhaws. -	*
Algonkins, - -	*Merockamink*, "Summer or ſpring."
Indians of Penobſcot and St. John's.	*Nebboonee, Nepooneeah.*

Narraganſets, &c. -	*Neepun.*
Senecas. -	*
Mohawks. -	*
Onondagos. -	*Gagènhe.*
Cayugas. -	*
Oneidas. - -	*
Tuſcaroras. -	*
Cochnewagoes. -	*
Wyandots. -	*
Naudoweſſies. -	*
Cheerake. -	*Akooèa.*
Muſkohge. -	*
Chikkaſah. -	*Tóme palle.**
Choktah. - -	*Tóme palle.*

Semoyads, - 120. *Ta, Tamoma.*

XLVII. WINTER.

Lenni-Lennápe. -	*Lowan.*
Chippewas. -	*Pepoun, Bebóne.*
Minſi. -	*

* Adair, from whom I take this word, informs us that *Palle* ſignifies "warm or hot." Heat in the language of the Eſtlandians, 55, is *Pallaw*, and *Pallawoos:* in the language of the Carelians, 56, it is *Palawa:* in the language of the Aſſani, 150, it is *Pală.*

Mahicanni. -	*Hpoon.*
Shawnees. -	Pepoon-Nunkee.
Miamis. -	*
Meſſiſaugers. -	*
Kikkapoos. -	*
Piankaſhaws -	*
Algonkins. -	*Pepoon, Pipoun.*
Indians of Penobſcot and St. John's.	*Beeboonah.*
Onondagos. -	*Gochſcháre, Iochſerat.*

Altekeſeck, -	112.	*Geen.*
Kuſhazibb-Abiſſinian,	113.	*Geen.*
Akaſhini, -	119.	*Ganee.**

XLVIII. EARTH, OR LAND.

Lenni-Lennápe. -	*Hacki* † earth, ground, land.
Chippewas. -	*Aukwin*, earth.

* See the American words for ſnow.

† This word occurs in the names of ſome of our vallies, &c. Thus Tulpahocking [as we call it] in Lancaſter-county, was called by the Delawares, Tulpewehacki, which ſignifies the land of the Tórtoiſe.

Minſi. - -	*Achgi*, the earth.
Mahicanni. -	Hackkeeh, Hacki.
Shawnees. -	*Aſſiſkee.*
Pottawatameh. -	*
Miamis. -	*
Meſſiſaugers. -	*
Kikkapoos. -	*Akiſkiü.*
Piankaſhaws. -	*
Algonkins. -	*Acke* or *Ackouin.*
Indians of Penobſcot and St. John's.	*Keeg?*
Acadians, according to De Laet.	*Megamingo.*
Narraganſets, &c. -	*Auke* or *Sanaukamuck*, earth or land.
Senecas. -	*Yoeenjagh?*
Mohawks. -	*
Onondagos. -	*Uchwuntſchia.*
Cayugas. -	*
Oneìdas. -	*Ahunga?*
Tuſcaroras. -	*
Cochnewagoes. -	*
Wyandots. -	*
Naudoweſſies. -	*
Cheerake. -	*
Muſkohge. -	Ecaunnauh.
Chikkaſah. -	*
Choktah. -	*
Katahba. - -	*

Woccons. -	*
Natchez. - -	*
Mexicans. -	*Lan.*
Poconchi. -	*Acal*, "earth or ground."
Darien-Indians. -	*
Braſilians. -	*Ibi.*
Chileſe. -	*Tue.*
Peruvians. -	*Lacta.*
Caraïbes. - -	*Nonum.*
Eſkimaux. -	*Nuna.*

Perſians, -	76.	*Chakee.*
Curdi, in Curdiſtan,	77.	*Chaak.*
Semoyads, 126, 127, 128.		*Tooetſch.*
Kittawini, -	164.	*To.*
Chechengi, -	114.	*Lettech, Latta.*
Ingooſhevi, -	115.	*Laite, Lette.*
Permiaki, -	60.	*Ma, Moo.*
Vogoulitchi, -	69.	*Mag.*

XLIX. WATER.

Lenni-Lennápe. -	*M'bi, Beh*.*
Chippewas. -	*Nebbi*, Nebiſh, *Nebis.*
Minſi. - -	'Mbi.

* *Beh*, on the authority of General Parſons. *Bij*, in the language of certain Indians of Pennſylvania, in the laſt century Vocabularium Barbaro-Virgineorum,

Mahicanni. -	*Nbey.*
Naticks. - -	*Nippe*, waters*.
Shawnees. -	Nepee, Nippee, *Nippi*, *Nippeh*, *Nippa.*
Pottawatameh. -	Nebee.
Miamis. - -	Nepee, *Neepee.*
Meſſiſaugers. -	*
Kikkapoos. -	*Nœpi.*
Piankaſhaws. -	*
Algonkins. -	*Nibi*, *Nepee*, *Mukuman.*
Indians of Penobſcot and St. John's.	*Nippeeg*, "waters in general.
Acadians, according to De Laet.	*Chabaüan*, *Orenpeoc.*
Narraganſets, &c.	*
Sankikani. -	*Empye.*
Pampticoughs. -	*Umpe.*
Senecas. - -	*Onecanaſe*?
Mohawks. -	*Oneegha* and *Caneega*, † Hohnekah.
Onondagos. -	*Ochnecanos*, *Ochneca.*
Cayugas. - -	*
Oneidas. - -	*
Tuſcaroras. -	*Awoo.*

* I quote this word from memory (but I can depend upon the accuracy of the ſpelling) from Mr. Elliot's tranſlation of the Bible into the language of the Naticks.

† Theſe two words on the authority of Johannes Megapolenſis, as early as 1651. It will be worthy of the notice of the learned to inquire into the meaning of the word Onega, which is the name of a lake in the government of Olonetz in Ruſſia.

Cochnewagoes. -	*
Wyandots. - -	*Sandooſtea**.
Naudoweſſies -	*Meneh.*
Cheerake. - -	Ommah, Ammah,
Muſkohge. -	*Wewa.*
Chikkaſah. -	Okaw, *Ookka,*
Choktah. -	*
Katahba. - -	*
Woccons. -	*Ejau.*
Natchez. - -	*
Mexicans, -	*Atl, Ael.*
Poconchi. -	*
Darien-Indians.	*Doolah.*
Galibis.† - -	*Touna.*
Caraïbes. - -	*Tôna.*
Braſilians. -	*Ig.*
Peruvians, -	*Unuy.*
Chileſe. -	*Ko, Ró.*

Semoyads, -	120.	*Ee, Eetoo, Tooee.*
——— -	121.	*Iee, Weet.*
———	122, 123, 124.	*Bee.*

* On the authority of General Parſons.

† The Galibis inhabit the country of Guaiana, in South-America. The words in this language are taken from the *Dictionnaire Galibi*, &c. Printed at Paris in 1763. 8 vo.

———	-	125. *Be.*
Koiballi,	-	133. *Bi.*
Mogul-Tartars,		135. *Ooſſoo.*
Boureti,	-	136. *Oogoon, Ooſoon.*
Toungooſi,		138-144. *Moo.*
Mandſhuri,	-	163. *Mooke.*
Arii,	-	148. *Kool,*
Kamtſchadals,	-	159. *Iee.*

L. FIRE.

Lenni-Lennápe. -	*Tendeu, Tindey.*
Chippewas. -	*Skuddeu,* Skotah, *Scotay, Squitty.*
Minſi. - -	*Tendeu,* Twendaigh.
Mahicanni. -	Stauw, Stauuh.
Shawnees. - -	*Skutteh,* Skutteh, *Scutte.*
Pottawatameh. -	Scutah.
Miamis. - -	Kotaweh, *Cootahwee.*
Meſſiſaguers, -	Scuttaw*.
Kikkapoos. - -	*Scute.*
Piankaſhaws. -	*
Algonkins. -	*Skute, Scoute.*
Indians of Penobſcot and St. John's.	*Sqittah.*

* On the authority of Mr. Andrew Ellicot.

Acadians, according to De Laet.	*Bucktouw.*
Sankikani.	*Tinteywe.*
Narraganſets, &c.	*
Pampticoughs.	*Tinda.*
Senecas.	*Ogeſtaa.*
Mohawks.	*Uthſyſta**, Ocheeleh.
Onondagos.	*Otſchiſchta, Iotécka.*
Cayugas.	*
Onèidas.	*
Tuſcaroras.	*Utchar.*
Cochnewagoes.	*
Wyandots.	Cheeſtah.
Naudoweſſies.	*Paahtah.*
Cheerake.	Cheera, Cheela, *Cheelah.*
Muſkohge.	*Toatca*, Toutkah.
Chikkaſah.	Luwock, Loowak, *Loak.*
Choktah.	*Aſh*, "the divine fire."†
Katahba.	*
Woccons.	*Yau.*
Natchez.	*Oua.*
Mexicans.	*Tletl.*
Poconchi.	*

* On the authority of Johannes Megapolenſis, as early as 1651.

† Adair.

Darien-Indians.	*
Jaioi, in Guaiana.	*Ouapoto.*
Galibis.	*Ouato.*
Caraïbes.	*Ouattou.*
Brasilians.	*Tata.*
Peruvians.	*
Chilese.	*Quetal.*

Irish (Celts in Ireland.)	16.	*Toene.*
Semoyads,	120-124.	*Too.*
———	125.	*Tooee.*
———	126.	*Tün.*
Vogoulitchi,	66.	*Taoot.*
———	67.	*Tat.*
Ostiaks,	71.	*Toot.*
———	72.	*Toogoot.*
Persians,	76.	*Aatesch, Aataſch.*
Turks,	88.	*Od, Atesch.*
Tartars,	89.	*Oot, Ot.*
———	90.	*Oot, Ot.*
———	91, 92.	*Oot.*
———	93, 94.	*Ot.*
———	95.	*Oot.*
———	96, 97, 98.	*Ot.*
———	99.	*Oot.*

Chineſe.	- -	*Choa.* *
Kottowi,	- 149.	*Chot.*
Inbaci,	- 151.	*Bok.*
Pumpocolli,	- 152.	*Bootſch.*

LI. WOOD.

Lenni-Lennápe. -	*Tachan.*
Chippewas. -	*Mittic*, Metic. *Meteek*, trees or wood.
Minſi. - -	Weitcook, a tree.
Mahicanni. -	*Metooque*, Mahtahhun.
Shawnees. -	Meh-teh-kee, *Ottechqua*, Meticqueh.
Pottawatameh. -	*
Miamis. - -	*Tawwannee.*
Meſſiſaugers. -	*
Kikkapoos. - -	*
Piankaſhaws. -	*
Algonkins. - -	*Mittick*, wood for firing. *Meteek*, trees.
Indians of Penobſcot and St. John's.	*
Acadians, according to De Laet.	*Kemouch*, *Makia.*

* On the authority of Mr. Bell.

Narraganſets, &c.	*
Sankikani.	*Hitteocke.*
Pampticoughs.	*
Senecas.	*Gemdaugh?*
Mohawks.	*
Onondagos.	*Garonta.*
Cayugas.	*
Oneìdaś.	*
Tuſcaroras.	*Ouyunkgue.*
Erigas.	*
Cochnewagoes.	*
Wyandots.	*
Naudoweſſies.	*Ochaw*, tree.
Cheerake.	Attah, *Attoh.*
Muſkohge.	Etoh, *Eto*, a tree.
Chikkaſah.	Ette.
Choktah.	*
Conchacs.	*
Mobiliens.	*
Katahba.	*
Woccons.	*Yonne.*
Natchez.	*
Mexicans.	*Quahuitl*, a tree.
Poconchi.	*
Darien-Indians.	*
Jaioi, in Guaiana.	*Wewe*, *Veüe*, a tree.
Arwaccæ, in Guaiana.	*Hada*, a tree.
Shebaioi, in Guaiana.	*Ataly*, a tree.

Galibis.	-	*Vué vué*, a tree.
Caraïbes.	-	*Huëhuë*, a tree.
Braſilians.	-	*Iba*, a tree.
Peruvians.	-	*
Chileſe.	-	*Ahquem*, a tree, *Maviel*, wood.
Peſſerais.	-	*

Kartalini,	-	108.	*Tke*, *Tché*, *Tmké*.
Semoyads,	-	126.	*Meede*, *Madgee*.
———	-	127.	*Matſche*.
Eſtlandians,	-	55.	*Metſa*.
Koriaki,	-	153.	*Oottoo*.
Tartars,	-	97.	*Otook*, a tree.

LII. DOG.

Lenni-Lennápe.	-	*Moëcanneu*, *Mékanne*, *Allum*.
Chippewas.	-	*Alim*. *Alemon*, a little dog.
Minſi.	-	*Allúm*, Allum.
Mahicanni.	-	Diau.
Shawnees.	-	*Wiſſi*, Weeſeh.
Pottawatameh.	-	*
Miámis.	-	*Lamah*.
Kikkapóos,	-	*

Piankaſhaws.	*
Algonkins.	*Alim.*
Indians of Penobſcot and St. John's.	*Allomooſe.*
Narraganſets, &c.	*Anum, Ayim, Arum, Alum.*
Senecas.	*
Mohawks.	*Abgârijoo.* *
Onondagos.	*Tſchierha.*
Cayugas.	*
Oneìdas.	*
Tuſcaroras.	*Cheeth.*
Cochnewagoes.	*
Wyandots.	*
Naudoweſſies.	*Shunguſh.*
Cheerake.	*Keera, Keethlah.*
Muſkohge.	*Effá*, Efa.
Chikkaſah.	*Oophe.*
Choktah.	*
Katahba.	*
Woccons.	*
Natchez.	*Tauhhe.*
Mexicans.	*
Poconchi.	*Chichi.*
Darien-Indians.	*Tſi.*
Jaioi, in Guaiana.	*Pero.*
Galibis, in Guaiana,	*Pero.*

* On the authority of Johannes Megapolenſis, as early as 1651.

Braſilians.	-	*
Peruvians.	-	*
Chileſe.	- -	*Tewa.*

Semoyads,	-	126. *Kanang, Kokam.*
———	- -	127. *Kanak.*
———	-	128. *Kanak, Konak.*
———	- -	129. *Kanak.*
Tchiochonſki,	-	54. *Koeera.*
Eſtlandians,	-	55. *Kooer.*
Carelians,	-	56. *Koeera.*
Olonetzi,	-	57. *Koeeroo.*
Lopari,	-	58. *Koeeere.*
Oſtiaks,	- -	75. *Konaik.*
Perſians,	-	76. *Kookoor, Saig, Sak, Sekee,*
Curdi,	- -	77. *Sekee, Zaee.*
Inbaci,	-	151. *Teep.*
Pumpocolli,	-	152. *Tzee.*

LIII. THERE.

Lenni-Lennápe.		*Icka, Talli.*
Chippewas.	-	*Woity*, or *Awoity.*
Minſi.	- -	*
Mahicanni.	-	*
Shawnees.	-	*Alico weechi.*

Kartalini,	108.	*Eeka, Eek,*
Toungooſi,	139.	*Talai.*
Lamuti,	145.	*Tala.*
Yukaghiri,	147.	*Talaee.*

LIV. I (EGO).

Lenni-Lennápe.	*Ni.*
Chippewas.	*Nin aighter*, "I myſelf, or alone." *Nin, nee*, or *nee nee*, "I, me, my."
Minſi.	*
Mahicanni.	Neah, *Neah.*
Shawnees.	Nelah, *Nelah.*
Pottawatameh.	Neenah.
Miamis.	*Nee, Neelah.*
Kikkapoos.	*
Piankaſhaws.	*Nila.*
Algonkins.	*
Indians of Penobſcot and St. John's.	*Neeah.*
Narraganſets, &c.	*
Senecas.	*
Mohawks.	Eeh.
Onondagos.	*Aquas.*

Cayugas. - -	*
Oneidas. -	*
Tuſcaroras. -	*Ee.*
Cochnewagoes. -	*
Wyandots. -	Dee.
Naudoweſſies. -	*Meoh*, "*I, or me.*"
Cheerake. -	*Anòwah*
Muſkohge. -	Aneh.
Chikkaſah. -	*
Choktah. -	*
Katahba. - -	*
Woccons. -	*
Natchez. - -	*
Mexicans. -	*
Poconchi. - -	*
Darien-Indians. -	*
Jaioi, in Guaiana.	*
Galibis, in Guaiana.	*Aou.*
Caraïbes. -	*
Braſilians. - -	*Yxé, Che.*
Peruvians. -	*
Chileſe. - -	*

Motouri, -	134.	*Ne.*
Tangutani, - -	165.	*Nai.*
Leſghis, -	53.	*Dee.*
Tchiochonſki, -	54.	*Mia.*

Permiaki,	-	60. *Mee.*
Jews,	-	82. *Anee.*
Chaldeans,	-	83. *Anoo.*
Syrians,	-	84. *Ano.*
Arabians,	-	85. *Ene, Oena, Ana.*
Aſſyrians,	-	87. *Ana*.*

NOTE.

* Hitherto, I have not given a place, in theſe vocabularies, to the Jews, Chaldeans, Syrians, Arabians, or Aſſyrians. Yet I have diſcovered other affinities between their languages and thoſe of the Americans. In a more extenſive comparative view of the languages of theſe nations and thoſe of the people of the new-world, than that which I now offer to the public, it will be proper to examine, with attention, the languages of all the nations of Aſia, in particular. All our inquiries ſeem to favour the opinion, that this great portion of the earth gave birth to the original families of mankind. In what particular part of the continent theſe families received their birth, we ſhall, perhaps, never know with abſolute certainty. But the active curioſity of man, aided by labour and reſearch, is capable of conducting us very far. Knowledge is gradually revealed to us; and it becomes mankind to be grateful for the revelation. Time, which has ſcat-

tered abroad the nations of the earth; which has crumbled into duſt the proud monuments, deſtroyed the written hiſtories, and the traditions of mankind, ſtill preſerves fragments of languages, thoſe leaſt periſhable medals. It is worthy of ſcience to collect theſe medals, and to preſerve them, as much as poſſible, from the ravages of time. They teach us great and intereſting truths: that there was a time when the anceſtors of all the preſent races of mankind were centered in ſome narrow ſpots; and that they are all, if not brothers, moſt nearly related.

ADDITIONS TO THE VOCABULARY.

The Mohawks call God, *Nyoh.* The Kamtchadals, 158, call the ſame, *Kootcha:* thoſe 159, *Kootchaee* *: 160, *Koot.* In the language of the Indians of Penobſcot and St. John's, Great is *Kuchee*: in the language of the Chippewas, *Kitchee.* In the language of the Algonkins (according to

* In my Vocabulary, theſe two words are improperly ſpelled *Kootchaee*, and *Kootchaeee.*

Lahontan) *Kitchi* is "Great in the way of Merit, Valour, Courage, &c." The Koriaki, 155, call great, *Kootcholloon*. The Hurons call Heaven, *Toendi* *. The Kittawini, 164, call the ſame *Taín*. Bell ſays the Chineſe "worſhip one God, whom they call *Tien*, the Heaven or the higheſt Lord," &c†. The Iroquois call a Wife, *Sannatella*: the Perſians, 76. *San* and *Sen*: the Curdi, 77, *Senne*. The Indians of Pennſylvania call Bread, *Pane*‡: Indians of New-England, *Paune* **: the Delawares, *Ach-poan*: the Onondagos, *Iocharáchqua*: the Cheerake, Kawtoo; the Woccons *Ikettau*. The Curdi, 77, *Pan*. The Eſkimaux call the Eye, *Killick* or *Shik*: the inhabitants of the Kurile-Iſles, 162, *Scheek*, or *Seek*. The former call an Egg, *Manneguk*: the Tchiochonſki, 54, *Moona*: the Eſtlandians, 55, *Moonna*: the Vogoulitchi, 69, *Moongee*: the Semoyads, 123, *Maina*: 124, *Monna*: 125, *Monoo*; the Kamaſtſhini, 132, *Moonee*. The Eſkimaux call the numeral three, *Ke*: the Semoyads, 120, *Koe*: 121, *Ko*. The Algonkins call a

---

* Lahontan.

† Travels, Vol. II. p. 140. It deſerves to be recollected, that the Chileſe call the Moon, *Tien*.

‡ On the authority of William Penn.

** Purchas.

Fiſh, *Kikons*, and *Kickons*: the Chippewas, *Kegonce*: the Malays, 183, *Eekon* and *Eeekan*: the inhabitants of New-Zeeland, 190, *Eeka*: the inhabitants of New-Caledonia, 192, *Ta-eeka**. In the language of the Chippewas, *Pongay* is Little, or Small†. *Ponwa* is the ſame in the language of the inhabitants of the Kurile-iſles, 162.

THE END.

* See the Vocabulary, pages 33, 34,35, 36, in the note; alſo the Preliminary Diſcourſe, pages 99, 100.

† Long.